The Christian Century

PUBLISHED WEEKLY

Is Kinsey's View Anti-Christian?
By Seward Hiltner

Servetus: Burned Heretic
By Roland H. Bainton

They Agree on War
An Editorial

America and the World Council
By Theodore O. Wedel

OCTOBER 28, 1953

In This Issue

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Coming Events

Oct. 27-29. Congregational Christian Churches Eastern Regional Meeting, Congregational Christian Board of Home Missions 17th Annual Meeting, First Congregational Church, Montclair, N. J.

Oct. 27-29. National Convocation on the Church in Town and Country (National Council of Churches Department of Town and Country Church, Minneapolis and St. Paul Councils of Churches), St. Paul, Minn.

Oct. 27-30. National Study Conference on World Order (N.C.C. Department of International Justice and Good Will), Cleveland.

Oct. 28. Congregational Christian Board of Home Missions Annual Meeting, New York city.

Oct. 28-30. American Council of Christian Churches 12th Annual Convention, Los Angeles.

Oct. 29-Nov. 5. National Christian Teaching Mission, West Seneca, N. Y.

Oct. 31. Reformation Day.

Nov. 1. Reformation Sunday.

Nov. 1. Chicago Sunday Evening Club (Youth Night); Ruth I. Seabury, speaker.

Nov. 1-30. Religion in American Life Campaign.

Nov. 2-3. Presbyterian, U.S.A., Council on Theological Education, Buck Hill Falls, Pa.

Nov. 2-3. Evangelical Lutheran Church Tristate Pastoral Conference, Milwaukee; O. A. Geiseman, Armin George Weng, speakers.

Nov. 2-4. American Baptist Women's Congress, Columbus, Ohio.

Nov. 3-5. North Carolina Disciples Convention, Winston-Salem.

Nov. 5-11. N.C.C. Joint Department of Evangelism United Christian Youth Mission, Colorado Springs, Colo.

Nov. 5-12. National Christian Teaching Mission, Muscatine, Ia.

Nov. 6. World Community Day (N.C.C. General Department of United Church Women).

Nov. 6. Inauguration of President of the Baptist Missionary Training School, North Shore Baptist Church, Chicago; Luther A. Weigle, speaker.

Nov. 7-8. N.C.C. General Department of United Church Men Annual Meeting, Detroit.

Nov. 8. Stewardship Sunday (N.C.C. Division of Christian Life and Work).

Nov. 8. Chicago Sunday Evening Club; Frank C. Laubach, speaker.

Nov. 8-10. Religious Education Association 50th Anniversary Convention, Pittsburgh.

Nov. 8-12. University Christian Missions, Bluefield, W. Va.; Decatur, Ill.

Nov. 8-13. Religious Television Workshop (N.C.C. Broadcasting and Film Commission), Syracuse, N. Y.

Nov. 8-14. American Education Week.

Nov. 9-11. Georgia Disciples Convention, Augusta.

Nov. 9. World Parliament of Religions, New York city.

Nov. 9-13. Protestant Episcopal House of Bishops, Williamsburg, Pa.

Nov. 9-13. Church of the Brethren General Brotherhood Board, Elgin, Ill.

Nov. 9-16. Conference on a More Adequately Shared Ministry (Churches of Northern Michigan except Upper Peninsula) (N.C.C. Division of Home Missions), Lansing.

Nov. 10. Institute for Religious and Social Studies, New York city; themes: "The Meaning of History," "Religion and Social Welfare," "New Horizons"; Roger L. Shinn, Almon R. Pepper, William G. Rogers, speakers.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXX CHICAGO, OCTOBER 28, 1953 NUMBER 43

EDITORIAL

POLITICAL promises have a way of coming up for payment at the most embarrassing times, as the current clamor over Trieste bears witness. To help De Gasperi to win the 1948 elections, and just possibly to keep Italian Americans in the right frame of mind concerning the party then in power here, we promised to let the Italians back into the Trieste area. De Gasperi won, but could not collect on the pledge that had been given him. Partly as a result, the next time he came up for election, his party did not capture enough votes and he is now out of power. His successor declares he will resign if we do not pay up. He also says his country may effect a major realignment in its foreign policy—a threat which sends chills chasing up and down diplomatic spines in Washington and London. On the other side of the Adriatic, our communist ally, Marshal Tito, adopts what has been called "a military posture" and promises plenty of trouble if we place Italian troops on his doorstep. Both threats carry a terrifying conviction, for either country could create havoc by joining the communist bloc. In this situation it was not surprising that Secretary of State Dulles departed hurriedly for London, and not convincing that his department affirmed soothingly that his journey was just a sudden impulse that did not indicate a crisis had arrived. Meanwhile Mr. Vishinsky makes the most of his opportunity at the United Nations, advocating the neutralization of the territory and its administration by a Swiss officer—a proposal originally made by the western allies and rejected by Russia. Mr. Lodge's complaint that his Russian opponent did this only to make trouble was true, but pointless. It is just possible that the Russian proposal represents what will finally be done, although it is obvious that what Mr. Vishinsky would prefer is to lure Tito, loaded with American-made armaments, back once more into the status of satellite.

Trieste Chickens Return to Roost

Churchill Still Asks for Talks with Malenkov

WINSTON CHURCHILL (he'll never really be Sir Winston to us) returned to the political wars at the recent Tory party conference with the old Churchillian flourish. In all the world, there is no one else who can approach him when it comes to making an effective political speech. After being silenced by his doctors for five months, he took up precisely where he left off in his famous May 11 speech to Parliament. He still wants "friendly, informal, personal talks between the leading figures" in the major countries now grappling in cold war. He had to admit that he has found little enthusiasm in the United States for such talks. For that matter, his own foreign office has not been conspicuously enthusiastic, although it will of course support any move the prime minister orders. Despite all opposition, the Churchill purpose to sit down at a table in some quiet spot with Malenkov has not wavered. It "might do some good," he says, "and could not easily do much harm." This is by no means certain. Britain's weighty weekly review, the *Economist,* has pointed out that there has been growing in British minds, ever since Churchill's May 11 speech, a belief "that there is an alternative way of dealing with the Russians open to the western governments, somehow wrapped up with a top-level meeting, . . . both practicable (in the sense of offering an even chance of an honorable and speedy end to the cold war) and acceptable to the Russians." The *Economist* calls this a "corrosive myth," and it uses the adjective because it fears that it is weakening the will of British and Continental peoples to resist Russian pressure and will, if Churchill and Malenkov meet, prove to be a myth and consequently feed popular despair. Sir Winston insists, however, that such dangers are trivial beside the danger that, if something is not done to give a new direction to world affairs, we will go on "tearing and blasting each other to pieces" to the ultimate catastrophe of an obliterating world war. So he has asked once more for an informal, exploratory "meeting between the heads of government." We believe most Americans will approve and will hope that their government will approve.

A Conversation At Panmunjom

TALK ABOUT talking is at last to begin again in the tiny village of Panmunjom, whose name may go down in history with that of Appomattox, another "wide place in the road" down which humanity has traveled. Both sides have been stalling recently in Korea, apparently in the hope of wearing down the truculence of President Rhee. The Korean leader shows no sign of weakening in his announced intention to order his large army to attack at the end of the truce period, which is to come in January. He says the only thing that will prevent renewal of the war is that Korea be reunited and free by that time. The chances that this will take place, and take place under President Rhee, are about one in one million. Meanwhile President Rhee cheerfully announces to all who will listen that he intends to drag the United States into his projected

holocaust, since that is his understanding of the meaning of the alliance he extorted as a condition for allowing the fighting to stop. This odd performance is paralleled by the curious spectacle in the prisoner camps, where Indians and other neutrals are attempting to make anticommunist prisoners listen to communist persuaders. The struggles and loud protests of the prisoners are apparently succeeding in their purpose, which seems to be to frighten the unhappy men who are detailed to convert them. The episode indicates that these persuaders are out of their element. The kind of persuading to which they are accustomed proceeds without the embarrassment of having to tell the truth, without witnesses and without limit on the kind of force which may be used. To have to persuade by an appeal to reason is for them cruel and unusual punishment. In opening the opportunity for a conference at Panmunjom, our state department offered to "exchange views" on the composition of the main conference, which should start immediately. We hope this statement indicates our diplomacy is recovering sufficient freedom of action so that it can negotiate with some hope of reaching an agreement.

Is the Farm Problem Capable of Solution?

FAIR WARNING that an effective farm program must be forthcoming, and soon, was given the Republican party by the election in Wisconsin of a Democrat in a district hitherto always in the G.O.P. column. The new congressman won by playing a tune on the farmer's pocketbook nerve. We doubt whether President Eisenhower's subsequent Kansas City speech salvaged many votes, since it repeated the campaign pledge that a farm program, complete with subsidies, will be presented to Congress come January. The facts that farm incomes are down and are falling further, that the prices farmers must pay for machinery, gasoline and supplies have reached their highest level, speak in louder tones than even the President can muster. So long as this disparity exists, it will not matter what promises are made or even what laws are enacted. American agriculture has had a long experience as the bottom man on the national totem pole, and it has apparently decided that it has been elected to play this role once more. So it takes no prophet to predict that congressmen, who will be up for election next year, will act with alacrity on a farm bill when they return to Washington. Whether they can recover the ground that has been lost remains to be seen. Actually they have an impossible task, as the wisest of them know. Overproduction is now a permanent feature of farm life in this country. To restore the farmer to a place of parity with other elements of the population will require enormous and increasing sums. The urban taxpaying public asks, Where is this to end? What sense does it make? For a time we can dump the surpluses abroad and so help alleviate hunger, but neither the receiver nor the giver is happy about this plutocrat-pauper relationship and nobody wants to continue it longer than necessary. Then what is to become of the surpluses? We doubt if anybody will again advocate the New Deal's wholesale destruction of pigs, potatoes and other crops. Also politically unacceptable is a system of production quotas and acreage reductions combined with subsidies to farmers for not farming. So what is the answer? The farmer seems determined not to return to the rigors of open competition. And his vote is precious.

Catholic Farm Group Urges World Aid

ACCORDING to the National Catholic Rural Life Conference, which met recently in Kansas City, no solution to the American farm problem will possess much promise unless it takes into account the world in which the farmer lives. Noting that farm prices are sensitive to the global market, the conference urged the maintenance of "equitable and financially sound price and income supports." In return, it asked farmers to feel responsible for meeting the food needs of mankind, and pointed out the need for further research in marketing as well as production methods. The N.C.R.L.C. expressed itself as favoring both public and private technical aid to underdeveloped areas. It urged the development of long-term plans for "an international balancing of the production and exchange of food and other commodities." It stressed the importance of creating "national and international, public and private, agencies to the end of bringing material resources, human resources and capital resources together." Even the poorest nations, it pointed out, have goods which we can use and need those which we can supply. "No argument will ever convince hungry people that they should starve while we debate over how to keep our mountains of food from rotting. For immediate needs, quick and charitable action is required." The conference recognized that no answer to the agricultural problem, here or elsewhere, can be found so long as the world is in turmoil and approved "all sincere efforts to achieve world peace and effective universal disarmament. Peace and plenty must replace military power as a major objective. . . . Without hunger to exploit, Communism will lose its chief ally." This suggests that if the answers American agriculture is seeking cannot be found in exclusively American terms, they may be discovered if we set the problem in its global context.

Rally to Stop Racial Strife in Chicago

FOR THREE MONTHS fear of interracial strife has turned the area around Chicago's Trumbull Park public housing project into something resembling an armed camp. In July, when the Chicago housing authority decided to implement the state law against discrimination in such projects and permitted a Negro family to move in, violence broke out in that steel-mill area, and a 24-hour police detail was assigned. On October 13, when three more Negro families moved in, strife flared anew and the detail was increased to around 1,000 men, working in four shifts daily. Obviously, such protection cannot continue indefinitely. Chicago agencies working to ease tensions and promote sanity have been quick to respond to the situation. The Catholic interracial council and the rabbinical association have issued statements. The church federation of Greater Chicago has mailed to all pastors an excellent resumé of the facts in the case, together with a "plan of action for meeting racial disturbances." The local council

against discrimination and the commission on human relations are devoting their full energies to an attempt to ease the situation. But all such endeavors are handicapped by the lack of any responsible community organizations in the neighborhood itself, and by the tendency of such agencies as do exist to "run with the herd." Again it is being demonstrated that effective action in such interracial crises can be taken only by communitywide organizations which set out *before* trouble arises to spread understanding of what "living together as Americans" means and to design a plan which will be for the best interests of all the people concerned. No better support for such organizations could be found than the churches' own teachings on brotherhood and justice. Congregations in all cities beset by racial problems should see to it that this support is not withheld.

Britain Plans Another Pacific Pact

STALIN's final directive for Soviet policy asserted that world communism can rely on the rivalries among noncommunist nations to waste their strength. Communism need not attack its capitalist opponents; it can be content to build its own resources while the capitalist world shakes itself to pieces. Historical inevitability will take care of the Marxist future. Anyone can see how much danger there is that Stalin's prediction will come true in Europe. How many perceive that it is beginning to threaten in the far Pacific? Yet this threat was present in the announcement, made in London on October 13, that the visit of the chief of the British general staff to Canberra is the opening move in a plan formulated by Prime Minister Churchill to form a new British defense alliance with India, Pakistan, Ceylon, Australia and New Zealand. Once formed, this will offer membership on its own terms to the United States, France and possibly Japan. Behind this project lie two powerful factors. The first is British disagreement with the United States over policy in dealing with China. The second is British resentment over exclusion from the security pact which the United States has already concluded with Australia and New Zealand (ANZUS) and to which it has attached supplementary pacts with the Philippines and Japan. The British prime minister has all but got down on his knees to beg the Pentagon to let Britain in on ANZUS, but the American high brass, determined to keep exclusive control of policy for dealing with the east Asia mainland, has been adamant in its refusal. Now Britain will try to sign up a rival far Pacific military alliance of its own. It remains to be seen how many such alliances Australia and New Zealand want to join, and whether India will join any. But it takes no great insight to forecast that if rival American and British pacts try to operate in the same far Pacific area, endless mischief almost certainly will result.

Jehovah's Witnesses Win in Canada

CANADA'S SUPREME COURT has ruled that Jehovah's Witnesses can distribute their literature anywhere in that country without obtaining permission from local authorities. The decision was close, 5 to 4, but its effect is salutary and far-reaching. The case came to the highest court from the French Canadian province of Quebec, where a municipal bylaw adopted by that city twenty years ago required that the police chief grant permission before printed matter of any kind could be distributed. More than 800 Witnesses had fallen afoul of this ordinance and similar bylaws adopted by other predominantly Roman Catholic municipalities. Two lower courts upheld these ordinances and convictions. As the case was argued before the supreme court three determining questions emerged. First, does the British North America act of 1867—Canada's basic constitutional law—give the provinces final control in all matters concerning civil rights? Second, could recent municipal ordinances supersede the guarantee of religious freedom in the Quebec preconfederation law of 1852, still in force? Third, were the Quebec ordinances giving the police censorship powers over Witnesses literature so loosely drawn that they could be used to suppress not only a religious sect but the operations of a free press? The court in effect said "No" to the first two questions and "Yes" to the third. It is instructive to note that after an Anglican and three Roman Catholic justices lined up on one side, with two Baptists and two Anglicans on the other, Mr. Justice Patrick Kerwin, a Roman Catholic, cast the vote which swung the court in the Witnesses' favor. So involved were the issues, and so important did they seem to the court, that each of the nine justices delivered a separate opinion. Canada thus has been told by its highest court that religious freedom is a fundamental right of all its citizens everywhere. It has also been reminded that when religious freedom is circumscribed all civil liberties are endangered. And it is discovering, as the United States has discovered, that unwelcome as some of the tactics of some Jehovah's Witnesses may be, this sect has become an important factor in gaining legal definitions of religious liberty which guard it against all tyrannies, both civil and ecclesiastical.

Missionary Becomes African Prime Minister

REGINALD TODD, for 18 years a Church of Christ missionary from New Zealand in Southern Rhodesia, has been made prime minister. He succeeds Sir Godfrey Huggins, who has become prime minister of the new Central African Federation, of which Southern Rhodesia is a part. Mr. Todd is a leader of the United party, which is more friendly toward native aspirations than the other Rhodesian parties, yet stands for racial separation. Watch to see what effect this appointment has on the attitude of the restless Africans toward the Christian missions in Rhodesia. . . . Plans which have been under way for a conference of ten Lutheran bodies to consider unity have been postponed for at least a year. The previously agreed on plan to meet next year was voted "not opportune." . . . All chaplaincy vacancies in the armed services have been filled. . . . A panel of four of America's top-flight surgeons, speaking on a radio broadcast during the recent convention of the American College of Surgeons, declared that tobacco companies should put up the money for decisive research into the relation of cigarette smoking to the ominous and rapid increase in lung cancer. Preliminary studies have suggested that cigarettes may be to blame, but that pipe-

and cigar-smoking may be harmless. The doctors argued that, with cigarettes under such suspicion, the tobacco companies have a moral obligation to make possible research which will settle the question one way or the other. Sounds reasonable. . . . The National Council of Churches is to name seven regional directors to promote wider use of the Bible. . . . The Episcopal Pacifist Fellowship, through its chairman, Bishop W. Appleton Lawrence of Western Massachusetts, has written President Eisenhower asking clemency for the Japanese war crimes' prisoners the United States still holds in prison. It contrasts U.S. policy in this regard with that of the Philippines and Australia, not to American advantage.

The Evanston Opportunity

ALMOST UNANIMOUS approval has greeted the editorial, "Evanston Storm Warnings," published three weeks ago. Letters from nearly every part of the country indicate that parish ministers agree with what was said in that editorial; officers of the World Council and of other councils by word and letter have expressed their gratification that the warning was issued. Canon Wedel's article in this issue reinforces the warning. We print in our correspondence department the single letter we have received which suggested that there is no substantial basis for our apprehensions.

We trust that our readers will remember, however, that while we warned of dangers to local congregations implicit in the Evanston Assembly of the World Council next August, we also pointed to that period as a time of matchless opportunity. How can that opportunity be seized? It can, we believe, be seized by any pastor for his parishioners and community, but only at the cost of hard work. Here and there consecrated and informed laymen may step forward to do this work. But in most places, it will be up to the pastor. If the pastor is lazy or indifferent or afraid of the issues to arise at Evanston, then whatever comes out of Evanston, carried by whatever media, will crash down on an almost unprepared congregation. But if the pastor perceives the greatness of the opportunity just ahead, and rises to it, then these months between now and next August, and the months immediately after the Evanston meeting, can bring the most vitalizing experience the American churches have known in this generation.

I

How can American pastors gird to grasp the opportunity the 1954 Assembly will bring? First of all, it scarcely needs to be said, by preparing themselves. They need to know much more than many of them now do about the nature of the World Council of Churches—what it is and why it is, within what limitations it operates and toward what ends its efforts are directed. This is background information absolutely requisite for understanding what is going to happen at Evanston next summer. If there is an American pastor who lacks this information, a request sent to the American office of the World Council of Churches, 156 Fifth Avenue, New York 10, New York, will be enough to bring ample material. Much of it comes without charge.

But this is only a start. The minister needs, for his own furnishing for leadership, serious study of the topics around which the Evanston program will be built. There are to be seven of these—a main topic, "Christ—the Hope of the World," and six subsidiary ones. These have been phrased as:

1. Faith and Order—Our Oneness in Christ and Our Disunity as Churches.
2. Evangelism—The Mission of the Church to Those Outside Her Life.
3. Social Problems—The Responsible Society in a World Perspective.
4. International Affairs—Christians in the Struggle for World Community.
5. Intergroup Relations—The Church Amid Racial and Ethnic Tensions.
6. The Laity—The Christian in His Vocation.

Every minister should have in his own library books bearing on each of these seven Evanston topics. At the points where his library fails him, he can resort to other libraries. Many theological schools maintain loan services through which their graduates and other responsible persons can borrow from their libraries by mail. Some material pointing toward Evanston is already available in periodicals, such as the preliminary reports of the commission which is now putting the final touches on the document presenting the main theme, "Christ—the Hope of the World." The full text of its first report was published in The Christian Century on April 9, 1952. Most of its second report was published on December 31 last year. Much comment on the two documents has also appeared, as a study of the index to our 1952 volume and to the first half of our current volume will disclose.

All this, to be sure, is only preliminary and tentative material, but it all points toward Evanston, and the effective pastor will familiarize himself with it. We regret that we cannot supply copies of the issues in which this material has appeared, but that's part of the reason libraries exist. They preserve files.

II

Then the study department of the World Council has published six "Ecumenical Studies," each one dealing with one of the Evanston subtopics. These pamphlets are well done. Their purpose is to outline the issues that will be before the Assembly and to start the reader's own consideration of those issues. No minister who is in earnest about preparing for Evanston will put off exploring these pamphlets slowly, carefully, reflectively.

If a minister's study leads him to a point where he feels impelled to pursue any of the Evanston topics beyond the limits of the "Ecumenical Studies," the World Council promises that there will be more background material available by the end of this year. In addition, a mass of pamphlet material, most of it of high quality, is being prepared by the National Council and in denominational offices. We expect to be able to publish within a month a complete list of this very extensive supplementary material, both that which is already available and that which is now being prepared for the press. The New York office of the World Council can always inform any inquirer as to

exactly which is available, and where, and at what cost.

Additionally, of course, the pastor with a sense of responsibility to his people will take advantage of every opportunity to attend the meetings which the World Council will be sponsoring in all parts of the country during the next ten months, as well as to participate in any seminars on the Evanston topics which may be within his reach. There will be a lot of this sort of thing going on between now and next August, and the alert minister will have a watchful eye open for it. He will find many other ways than can be suggested in this brief compass to prepare himself to lead his people in recognizing and grasping the Evanston opportunity. Any minister with normal educational preparation who wants to do this can do it.

American pastors will make a mistake, however, if they confine their preparations for Evanston to solitary study. The same materials that have been mentioned can be used to provide a basis for discussion in group seminars, and it might prove the salvation of scores of sleepy or directionless Monday morning ministers' meetings if they were transformed, for a term of weeks, into seminars on the issues that will come out of the World Council meeting. Many communities contain natural leaders for such seminars in the presence of someone who has participated in the vast work already done in preparing the documents which will be in the hands of the Evanston delegates. An inquiry to the New York office will tell whether such a person is available in any given place. The same office will also gladly supply speakers for any gatherings where the issues before the Assembly are to be seriously confronted.

But how is the pastor to go about preparing his people to understand—and not to misunderstand—what happens at Evanston next year? We hesitate to make many suggestions, for local conditions must always be taken into account and the minister who is on his job will come up with a dozen workable plans for every one mentioned here. He will naturally make every possible use of the printed materials issued by his church. He will find ways to point toward the importance of the coming Assembly and the relevance of its discussions in his sermons and addresses. Where the midweek service survives, he may give it new importance by using it as a vehicle for adult discussion of the Evanston issues. Adult church school classes afford a similar opportunity. The series of "Ecumenical Studies," for example, could be used to turn many a congregation into the most vigorous center of adult education the community has ever seen. By the first of next year there will be available a single study pamphlet, prepared with the needs of laity as well as pastors in mind, which will cover the entire range of the coming Assembly program.

And how, some too-often-exhorted parson is bound to ask, is all this to be done while pastor and church are expected to carry on a year-long, rounded program long ago laid down by the denomination? There is no easy answer. Denominational programs are important, their demands heavy, and they are usually of some usefulness in advancing the larger interests of the Kingdom of God. It is likely, however, that many a pastor with a burning desire to see his people fully committed to the ecumenical purposes of the Evanston Assembly—together with a concern lest they be knocked off balance by sensational reports from Evanston—will feel compelled to recommend that the attention given to certain parts of the denominational program be trimmed or postponed or subordinated in order to give the preparations for intelligent understanding of the World Council Assembly the preferred position they should have.

Ten months is not very long in which to acquaint the American laity with the issues which will be debated at Evanston. But it is long enough. Such a series of three-hour study sessions on "The Christian Hope" as the Washington, D. C., federation of churches is to conduct for six Tuesday evenings beginning next January 12, should suggest one way to tackle the problem to other city and county church councils. There will be pastors who will seek to instruct their weighty laymen and laywomen by setting apart a period in each vestry or official board meeting for a study session.

The thing can be done. The American churches can be brought to next August prepared to deal with what happens at Evanston calmly, perceptively and ecumenically. But there is required, to insure this, that true and adequate schools of preparation be projected in our American congregations, that our pastors begin now to fit themselves to direct such schools and to enlist their people in supporting them, and that they allow no discouragement to keep them from carrying their instructional efforts to completion.

Common Denominator

THE POLITICAL POT is simmering again, and may soon be boiling merrily. Since this is an "off" year in politics, citizens who cherish their peace peevishly demand: Who turned up the heat? The obvious if not comforting answer is that the spot on which the United States has landed as a result of recent history is what is sometimes referred to as a "hot spot." Only wishful thinkers would expect it ever to cool off very much. All sorts of domestic steam is generated by the fact that our great tension with Russian-Chinese communism is continually stoked by revolutionary fuels burning elsewhere. Not all these fagots are laid by communists. The hottest are self-determination, democracy and industrial revolution, all of which originated on our side. One of the most effective agencies in scattering these brands is the missionary movement, which the churches proudly support.

A more important question than "Who turned up the heat?" is, "What is cooking?" Information reaching us from Europe as well as from Asia indicates that most foreign observers of America would answer: McCarthyism! The term means different things to different people, but to those who have gone through what happened in Germany and Italy it means that the dish which is now in preparation here is some form of totalitarian dictatorship. For innumerable reasons, it is important to decide whether this is true or whether another outcome can be produced. This requires that we identify the elements that are seething together. After that we should try to forecast what these elements will become in combination under the pressure of heat.

The problem of analysis is the simpler of the two. The two major parties will continue to wrestle with each other,

each trying the not always easy feat of distinguishing its solution for a problem from that of its rival, the problems remaining the same. Meanwhile certain tendencies affect both parties. One of these is isolationism. Isolationism is not dead, but it has changed its form. In the thirties it meant withdrawal plus neutrality. Today "neutralism" is a bad word, and represents our chief ground for criticizing India. Isolationism without neutrality becomes unilateralism. We can no longer avoid the war-breeding entanglements against which Washington warned, so the neo-isolationist determines to conduct our dealings with the world on our own terms, even if that means we must stand alone and impose our will by force. He takes it for granted that the United Nations has usefulness only to the degree it helps us conduct our policy in this manner and frequently demands that we "pull out" if the U.N. admits Red China or does anything else we do not like.

I

Another element in the political stew is the strong reaction to communism by religious groupings. All are opposed to communism, but a minority admit the possibility of peaceful co-existence, and so are constantly subject to attack. Roman Catholic anticommunism avoids this peril by making no distinctions. Most of the press of that church, with the notable exception of *Commonweal* and *America,* either supports McCarthy or carries columnists who support him. Protestant fundamentalists are not so solidly regimented, but for their own reasons many of them line up in the same camp.

As a consequence, an attempt is being made to throw the influence of the main body of organized Christianity in this country, Protestant and Roman Catholic, against the very thought of co-existence. Nationalistic orthodoxy is trying to use religious orthodoxy to generate a powerful emotional drive whose direction, while not yet explicit, is toward war. It hopes to accomplish this by invoking emotional blocks which effectively close the minds of the people to the voice of reason. The growth of fanaticism, which is impossible without the exploitation of religion, more than any other factor gives rise to the fear that our trend is toward fascism.

A third factor is a persisting and even a growing dependence upon regimentation. This is not the place to discuss the reasons for this regimentation: why we have a navy larger than all other navies combined; why we have an airforce as large as it is; why we have 3.5 million men under arms. The point here is simply that the state of mind created by these developments is now a political factor of some consequence. The farmer has reconsidered his recently execrated controls and decided he cannot live without them, or at least without some of them. The investor has taken account of what happened to the stock market at the end (pray God it may be the end) of the Korean war and his pressure on government to end military orders tapers off with a falling market. The student finds the subventions he gets from the military almost as important to him as grants for military research or development are to the university. So it goes. Even church assemblies have ceased to denounce conscription and their prayers for disarmament have grown faint. Consent to regimentation is now widespread.

This leads to a fourth element in the political stew. It is the deep general feeling of anxiety and frustration among the American people. Perhaps that has lost a little of its sharpness since the killing stopped in Korea, but it cannot disappear so long as atomic annihilation hangs over our cities. It could very well return with greater force as a consequence of "Operation Candor," providing the administration overcomes its hesitations and decides to go through with its half-formed purpose to tell the people the truth, the whole truth and nothing but the truth concerning the realities of atomic and thermonuclear war.

But why should the fear of death agitate a people whose fathers found the perils of the frontier a stimulus to greater achievement? Because the churches have failed to create in their members, to say nothing of their members' neighbors, the faith which gives life affirmative meaning under present conditions. So frightened people, who can find nobody to strengthen their hopes, turn for salvation to those who can play upon their fears or give religious sanction to their hates.

II

What will happen if these and similar groupings unite under the hot pressures of this moment in history? Such a coalescence would produce a political movement which would justify all the fears of the most apprehensive observers. It is important to note that this fusion has not yet taken place. It may never take place, for sectarianism within these groups is strong. New style isolationists, unilateral nationalists, politically minded fundamentalists of the Catholic or Protestant varieties, regimented conformists and men who are generally frustrated and lost will not automatically join forces. Some catalytic agent is required to make this happen.

Joseph C. Harsch of the *Christian Science Monitor* sought to identify this agent on his return to this country from Europe last month. He called it Puritanism. Declaring that Europeans see in McCarthy "an embryonic American Hitler," he sought to reconcile them to the reality he found here by explaining it as a "change in public mood which can most easily be explained as a revival of Puritanism . . . an ideological certainty which demands rigid conformity and which approaches intolerance." The time of toleration of wide difference is past, he says. Now we are tightening our belts in a new discipline. The new Puritan is that noisy character, the self-styled "100 per cent American."

This analysis is so superficial that it is no credit either to Mr. Harsch or to his paper. Does he think Puritanism is an ascetic revival which has fallen from the blue, without reason? It is true that there is a new intolerance, a fresh emphasis upon discipline of a sort. But it has an object! It is not an exercise in self-denial for the sake of building spiritual muscle. It is a means to a far more tangible end. The nature of the end sought determines the character of what is happening. The fancied similarity between some of the means now proposed, if not applied, and the well defined religious movement which flourished three centuries ago disappears when that is considered.

Another attempt to identify the catalytic agent which may unite these disparate elements into a movement is that of persons who say that all this bubbling in the political

pot is the result of Senator McCarthy's fever for power. This also is much too simple an explanation, although there can be little doubt that the senator's tireless pursuit of the publicity spotlight is an indication that he is doing his best to promote his availability for the highest office in the land. But it takes more than "personality," more than a highly developed sense of political expediency, more even than the publicly bestowed blessing of the pope, to create a movement which will unify enough people to win power at the polls. That requires an issue. Personal ambitions can be realized only in relation to an issue big enough, powerful enough, to sweep everything before it.

III

One of the most significant aspects of the current situation in American political life, in our opinion, is that the groupings we have mentioned, and a wide variety of others ranging from the China lobby to the D.A.R., hold in common a conviction that could develop into an issue of the sort described. This conviction is that *we are already at war* with the communist nations. They feel it is nonsense to pretend that peaceful co-existence is possible, that we can ever agree on the important issues, that we can avoid armed conflict. Believing this, they take it as their highest mission to persuade or maneuver the American people into accepting this assumption. So they attack co-existence, neutrality, peace without victory, limitation of war, any proposal involving any measure of compromise. They use every method, including constant abuse, to domesticate the United Nations to the uses of American policy.

The idea that we are already at war helps to explain the recent appalling deterioration in political ethics against which Senator Margaret C. Smith issued her famous declaration of conscience. It is an accepted convention that in war military necessity supersedes the code of honor by which we ordinarily conduct our affairs. So the man who has already gone to war has no pangs of conscience when he accuses one and all who disagree with him of treason. If the National Council of Churches continues to press for peaceful settlement, he thinks the easiest method of silencing it is to cry that it is communistic. To the man who has gone to war, even talk of peaceful resolution of differences endangers the nation, whose only hope is to win the war by unconditional surrender. Civil liberties must not be allowed to stand in the way, for when freedom is endangered, survival is also at stake and freedom must be sacrificed to gain what is considered the larger end.

What can prevent this commonly held assumption from mushrooming into a political movement to sweep the country and elect a Congress in 1954 and a President in 1956? For one thing, a great many people will have to realize that our choice can yet be made between co-existence and extermination and then throw their weight on the side of peaceful settlement. To do this they will have to challenge the assumption that we are already at war. This assumption can best be met by increased support for and use of the United Nations, by exposure of the black as well as the red networks of persons who are serving hidden ends by playing on the emotions and prejudices of the people, by encouraging civic and religious activity by voluntary groups working for right relations between racial and other groups in this country, by using democracy.

More important even is the rededication of the churches to their high mission under God. Who if not the Christians of America should reaffirm human destiny in the terms laid down by Jesus Christ, a destiny which was certainly not that man is to incinerate himself and all life, leaving behind a dead planet? Who if not the members of the churches should declare that the conflict with evil, with which we rightly identify communism, cannot be settled by arms but is basically an inner conflict which can be resolved by overcoming evil with good? Who if not the followers of the risen Christ can urge in the face of danger a repudiation of panic and hatred and a reaffirmation of justice, mutual aid and the strong bearing the burdens of the weak? Who if not the followers of the Prince of Peace can rally against those whose common denominator is war the far greater number whose common denominator is the desire to live out the lives God has given them to his praise and glory?

Drunk and Disorderly

EDITOR THE CHRISTIAN CENTURY:

SIR: I have several policemen friends. My motto is that of the Boy Scouts, "Be Prepared." So I try to be prepared for any emergency by having a few friends on the force. But I was not quite prepared for a jolt that one of my policemen friends gave me not long ago, not with a night-stick, but with a question.

He stopped me in the midst of street traffic and asked, "What is the degree which many preachers have which makes them Doctors?" I said, "It is usually a D.D." His face lit up. "That's funny," he said. "That is the commonest entry on every police blotter in the country, 'D.D.' Drunk and disorderly, it means."

I got safely out of traffic before reeling from that blow. Then, after partial recovery, my thoughts went back to the Book of Acts. It is remarkable that those were the first two charges brought continuously against the first preachers of the gospel. They were charged with being drunk. At the very first preaching of the gospel the charge was entered, "They were filled with new wine." And they were called "disorderly." We read the charge entered against them, "They dragged some of the brethren before the city authorities crying, 'These men who have turned the world upside down have come hither also.' "

Both charges were true. The drunk charge was true, of course, figuratively, as in the remark of the serving maid in Stephen Benet's beautiful Christmas play, *A Child Is Born,* she says of the shepherds, "They were drunk with the good news."

It would be a fine thing if we could gather all the preachers in the country into a sort of commencement exercise and say in solemn tones: "By virtue of the authority committed to me, I confer on you the degree of D. D.—Drunk and Disorderly." That is a very honorary degree. For if a preacher has never been called either drunk or disorderly, he may well go into a session of sweet silent thought with himself, and wonder if he is really in the apostolic succession. Yours, SIMEON STYLITES.

America and the World Council

By Theodore O. Wedel

THE PRESENT writer is a member of the study department of the World Council of Churches, whose task it is to prepare the background literature for the use of the delegates to the next World Assembly. As might be expected, the American scene in which the assembly is to meet is in the consciousness of participants. We listen to warnings that problems arising from the fact that the assembly is to meet in a particular country should not deflect its ecumenical witness. Yet a fact ever present in consciousness cannot be erased by fiat. Questions are being asked regarding America's attitude toward the World Council. The following attempts to summarize the replies that some at least of the American members of the study department committee make.

The assembly will meet, some venture to assert, in an environment of general enthusiasm for the World Council. Exceptions can be cited, of course, and even tokens of militant opposition within the larger Christian community. But the generalization is warranted when it is directed toward the churches participating in the council. We can thank divine Providence for this welcoming mood, but we ought to warn both visitors and our own church constituencies that it may receive some severe testing.

Cooperation Not New Here

Interchurch cooperation has a long history in the United States. We have learned how to work together. We meet one another constantly in representative delegations to our multitudinous interchurch commissions and conferences. The average American churchman, accordingly, thinks of the World Council as paralleling on a world scale the cooperating agencies he already knows. So his warm welcome to this symbol of Christian brotherliness, now raised to giant size, evokes a thrill of expectancy.

One major activity of the World Council is its department of interchurch aid and service to refugees. It reinforces our conception of the council as primarily an agency dealing with cooperative ventures in the practical concerns of the churches. Of this activity church members have heard a great deal. By financial sacrifice they have supported it. America responds generously to cries of human need, and the World Council is, in the eyes of many, synonymous with aid to war-torn lands. Here now comes an opportunity to meet this symbol of humanitarian zeal in the flesh, as it were. A welcoming mood seems only natural.

The World Council of Churches is not, however, despite its name, quite parallel with the cooperating agencies with which the American scene is familiar. It deals with tensions *between* the churches as well as with areas of cooperation in which our deep theological and ecclesiological chasms can often be ignored. The great issues which have constituted the agenda of past faith and order conferences and of the first World Council Assembly, and which will appear again at Evanston, have not been much on the horizon of American interchurch fellowship. In Lutheran and Anglican circles, as in some others, these problems loom large, and the participation of these churches in interchurch councils and projects is predicated largely on the assurance that these deeper issues of debate will *not* be raised.

They Prefer Doctrinal Discussion

Our National Council of Churches, like its parent, the Federal Council, has never had as part of its organization a faith and order department. The public relations policies of our cooperative agencies have nurtured a latitudinarian practice of working together. The average American visitor to the Evanston assembly may be in for a surprise when he dicovers that wrestling with ecumenical tensions, rather than with peaceful pragmatic cooperation, is frequently the central concern of ecumenical discourse. The delegates from other lands, in turn, may profit from observing that not all doctrinal and ecclesiological tensions need to be resolved before we permit God's grace to bring us to working together for his glory.

The initial American mood of welcome to the World Council may encounter an additional handicap. American Christianity may be confronted with some fundamental challenges, voiced by the World Council even in its first assembly, which we have been tempted largely to ignore. The report of the Amsterdam assembly on "the church and the disorder of society" did disturb American self-righteousness, but not very seriously. This area of concern with social questions is not the only one in which we may find ourselves again awakened to self-searching, but it is the one which may most readily catch public attention.

With us, to be concrete, socialism and communism are, in much common discourse, considered practically identical. Many of the delegates to Evanston, however, will come from countries where the word socialism is as familiar as the phrase "New Deal" was, or is, with us, and where it wins the political loyalty of many church members. Some delegates are expected from behind the iron curtain. Certainly we cannot expect that all of these visitors will be overawed, except as tourists, by the American way of life, or will identify "free enterprise," or our brand of democracy, with the Kingdom of God. They may even discern in the latter tendency temptations to idolatry—Christianity being honored as the instrument safeguarding the jewel of Americanism and furnishing its moral setting, rather than as the instrument of God's judgment over it.

Differ on Mission of Laymen

Another challenge which discussions at Evanston may present to Americans concerns evangelism and lay vocation. Evangelism is, with us, still a concern largely handed over to a specialized department of church life. Even when it is made a responsibility of the individual Christian, it connotes institutional promotion. Ecumenical thinking today, while it does not wholly repudiate this objective, is confronting the churches with a much less self-centered

view of evangelism. Evangelism is spoken of as "engagement"—engagement with the world outside church walls, a breaking out of the "bourgeois ghetto," identification with life in factory and secularized university. A "church," we are being reminded, can make an idol of itself. Increase in church membership may merely, as John Oman once said, "turn a few more publicans into pharisees."

The layman's vocation, in turn, is being viewed as not limited to loyalty to the internal life of the church, but as participating in Christ's outgoing love for the world regardless of results. Laymen living under the gospel as doctors, lawyers, or working men, and witnessing to the gospel in and through their secular callings, belong to the "apostolate of the laity." We in America are proud of our evangelism with its statistically impressive harvest. We have the right to hope that our visitors will be given grace not to despise this as "activism" and to see in it tokens of the working of the Holy Spirit. But we, in turn, when we come to view our evangelizing in the perspective of a fresh encounter with the gospel, may be led to a renewed humility and a new vision of our calling under God.

Is Christian Hope Found in Christ's Return?

The most notable difficulty which American delegates are likely to experience as they participate in the discussions at Evanston concerns what has been announced as the main theme—"Christ the Hope of the World." This theme has been presented, in the preliminary literature, primarily in eschatological categories. The word eschatology is itself strange to all but a fraction of American churchmen. Even in the seminaries, it has not in recent generations assumed great importance—at least to anything like the degree which is current in Europe and in the "younger" churches. Fundamentalists preach it with vigor and abandon, often literalizing apocalyptic hopes. But on this issue, despite the return to orthodoxy, and partly in reaction against fundamentalism, the American theological scene is still prevailingly "liberal." This liberal view concludes that, on the issue of a near return, Jesus and the early church were simply mistaken. Hence the whole problem of eschatology, except as life after death concerns the individual, is labelled largely irrelevant.

Our European colleagues, to name no others, although not fundamentalists, take the second coming of Christ, and this anchorage of Christian hope, quite seriously. Nor is the doctrine of the second coming in itself so disturbing. Probably few American Christians would wish to deny that there must be an end of the world at some distant time and that the "judgment day" must be taken seriously. What comes as a challenge is that theological thinking in other parts of the Christian world finds these eschatological categories relevant to all theological discourse—to the view of the church and the sacraments, to evangelism and even individual and social ethics.

Our popular American substitute for biblical eschatology has been to a large extent the belief in progress. The war and the threat of atomic destruction have cast a shadow on this faith, no doubt, but anyone familiar with the American layman's mind knows that belief in progress is still deeply implanted. He acknowledges that the drama of progress may some day end. But for any practically envisaged future this prospect has little relevance and little importance. What is he to make of a demand that belief in progress, however chastened and under the moral commandments of the Bible, be replaced by an eschatological theology, relevant here and now?

The End That Is Now

Our European interpreters of the gospel will stand ready to explain that by looking with hope to "the end" or the second coming they do not understand abandoning the church to an intermediate sleep. It is precisely "the end" which is "now" as well as future. The church is a token of that end "now." The coming of the Kingdom, for which we pray daily, means the coming of the King. The Christian's daily work is under eschatological judgment "now." Given patience, all this language may become meaningful to American churchmen, as it has to a large extent to our specialists in ecumenical fellowship. But, as an American colloquialism has it: "This will take some doing!" We may find help toward mutual understanding by reminding ourselves that our European brethren have experienced devastations of secular hopes which we have as yet escaped. Consequently they seek to anchor hope on a deeper level. They, in turn, however, may come to see in our still not wholly disillusioned historical optimism a force which the Lord of history can redeem and bless.

Many more facets of prophecy regarding the encounter next August between "American Christianity" and "the church throughout the world" deserve exploration. The above may suffice to show us and our visitors that the encounter will not be spared tensions by mere sentimental good will. It will call for mutual patience and repentance and intercession. "Confess your faults one to another, and pray for one another, that ye may be healed."

VERSE

'There Shall Be No Sea There'

ON the golden streets does Peter talk
Of tides, remembering
The nets he cast in starlit calm,
And how night winds would sing
Through spars of sturdy fishing boats;
Does he think of a foam-flecked sea
Beneath the feet of One who walked
On Galilee?

LESLIE SAVAGE CLARK.

Faith

AND by what gift of sight do we suppose
That in His eyes who curved the dome of space
The thistlebloom is baser than the rose,
Or elk less noble than our own proud race?

To the all-ranging gaze of One above,
The stricken hound, the wounded fox may be
Clasped in the same divine, compassionate love
That pours, unnoted, even on you and me.

STANTON A. COBLENTZ.

Is Kinsey's View Anti-Christian?

By Seward Hiltner

THE MORE carefully one studies Kinsey's reports, the more it seems that his interpretation of sex as "a normal biologic function" is regarded by him as standing pretty much as a basic view or basic philosophy of sex as against such other views as the Jewish-Christian. It is not that the subject or the problems of sex are exhausted or accounted for entirely by seeing it as "a normal biologic function." Kinsey recognizes of course that society must make various kinds of judgments and decisions about sex, and that these are likely to rest upon various kinds of factors. The question is whether Kinsey is "positivistic" in the general sense in which philosophers use that term.

In so far as his view is that he, as a scientist, collects and interprets facts, with no overtone that what he is collecting and interpreting is the only thing of any account in relation to the subject, then he would not be positivistic. But if there should be the overtone that anything going beyond these facts and interpretations was unnecessary, and perhaps even inherently contrary to the facts and interpretations, then there would be at least some measure of positivism. In the sense above, Kinsey's view seems to be positivistic in some dgree though not flatly nor irremediably so.

Does Kinsey Understand?

The implication is that if one accepts the view of sex as "a normal biologic function," he will find this view more or less irreconcilable with the Jewish-Christian view of sex as Kinsey understands that view. Part of the answer to the question this raises must come from examination of the Jewish-Christian view—is it as Kinsey indicates? Part of the answer must be sought in examination of the nature of Kinsey's views of sex as "a normal biologic function." Does he mean by this something that is a necessary and logical inference from the facts, so that anyone who denied it would be obscurantist, running in the face of proved knowledge? Or does he mean something more than or different from that?

Kinsey sees two types of traditional views on sex, the hedonistic and the ascetic. According to the hedonistic view, "sexual activity is justifiable for its immediate and pleasurable return." According to the ascetic view, sex is accepted "primarily as the necessary means of procreation, to be enjoyed only in marriage, and then only if reproduction is the goal of the act." The latter is his principal description of the Jewish-Christian view in general, and the English-American view in particular.

Against these two traditional views Kinsey explicitly sets "a third possible interpretation of sex" as "a normal biologic function." To see sex as "a normal biologic function," he adds, is to see it as "acceptable in whatever form it is manifested." The nub of the matter, obviously, is in the meaning to be ascribed to "acceptable." Precisely what Kinsey means and does not mean is not an easy matter to determine. Let us begin with what is clear in Kinsey's view.

One thing he wants to prevent is the tendency to use the concepts of "normality" or "abnormality" as if they were biologically derived when the issues to which the concepts point are social rather than biological in character. For example: "There is no scientific reason for considering particular types of sexual activity as intrinsically, in their biologic origins, normal or abnormal." Is it biologically, genetically or developmentally "abnormal" for a youngster to explore his own genitals or the genitals of a friend of same age and sex? Kinsey's answer in terms of the biological normality of such behavior is chiefly designed to prevent such reasoning as others might make if they said: "Since we do not want masturbation or homosexual activity in adults (for social reasons), we will therefore get at this at the source by indicating that it is biologically abnormal at any stage ever to want or to try such things; for if it were not biologically abnormal, how could we really expect people ever to move away from such practices?" Kinsey implies there is a fallacious element in all such types of reasoning. If social, moral, religious, legal and other criteria for what is sexually acceptable are to be set up, they should be set up frankly on their own bases. They should not argue against certain types of behavior on the ground that, even with their first emergence, a biological abnormality is evident.

Kinsey feeels strongly about this for two reasons which he notes: first, that the previous classifications by scientists have been almost the same (in terms of normality and abnormality) as what he calls the "theologic" and "moral" classifications; and second, because he believes the scientific investigation of sex has been delayed and blocked severely by the dogmatic categorization of types of behavior as normal or abnormal.

What Is Abnormality?

The real difficulty with the introduction of the ideas of normality and abnormality is the "subjective" way in which they are used. As used in "medical pathology," he notes, abnormal refers to "conditions which interfere with the physical well-being of a living body." This he regards as a functional and an objective criterion. If the term "abnormal" is used in a "social sense," however, so as to mean something causing "social maladjustment," there can be no clear-cut determination of what "social maladjustment" is in the same sense as there is about "physical well-being"; and therefore "subjective determinations" are inevitably involved. What he is trying to guard against is the use of concepts which he believes to be descriptively and objectively determined in biology in order to support particular subjective views that operate at the social level.

In so far as Kinsey is attempting, in his attack on the common use of terms like "normal" and "abnormal," to prevent the introduction of concealed and unacknowledged premises into the argument, we need to assert it ourselves. For if we do not, we should remember that the knife cuts both ways. To illustrate the one side, consider the young

man struggling against a tendency to sink back into a homosexual pattern. If he is simply told flatly that this tendency is abnormal, he is likely to feel more guilty, alienated and weak than before; and those conditions necessary to help him implement his own objective may not appear. As a matter of fact, there was nothing biologically abnormal in his first childhood sexual exploration with a friend—to imply that this is where the issues lie is to deflect him from considering his real problem. Nor is it "abnormal" in the sense of inexplicable or merely perverse that he should now feel this way. The psychiatrists have made it abundantly clear that there have been real factors throughout his growing years that have led him in this direction; the pattern and tendency have not emerged like a bolt from the blue. A mere statement about "abnormality," therefore, as if this accounted for his condition, would be misleading as to the facts, and diverting as to the possibility of his attaining his objectives by facing the real questions.

But suppose another young man (to see how the knife cuts the other way also) to have become fixed in exclusively homosexual patterns. Having no desire to change, he wants to avoid any possible criticism of his patterns and action by society. So he is likely to assert that his condition is perfectly "normal," or perfectly normal at least for some people. In these days, he is very likely to quote and misinterpret Kinsey in order to sustain his point. We can of course easily see the fallacies in his argument. To assert the "normality" of childhood homosexual experiments on a descriptive level is one thing; to assert "normality" of an adult fixed-homosexual pattern in an evaluative sense is something quite different. So far as Kinsey's knife makes impossible both these types of reasoning, by exposing the unacknowledged shift in perspective, it can make a very positive contribution to our understanding of sex.

Is Man Only a Mammal?

But this is not all Kinsey implies under his view of sex as "a normal biologic function, acceptable in whatever form it is manifested." The best clue to the remainder of what is implied is illustrated by the following statement: "In many instances variant types of behavior represent the basic mammalian patterns which have been so effectively suppressed by human culture that they persist and reappear only among those few individuals who ignore custom and deliberately follow their preferences in sexual techniques." This seems to mean that "basic mammalian patterns," the side of man's heritage that he has in common with other mammals, is *man himself* in a sense that is not true of man's social pattern. To put it in another way, man civilized is man imposed on by culture; man being himself is man following his own (biological) preferences.

This seems to be, implicitly, a complete theory of human nature. What is more basic or fundamental is that which does not depend, for its content, upon culture. Thus Kinsey writes: "There is, of course, no part of the individual himself which is social in nature, in quite the way that morphologic, physiologic or psychologic capacities may be identified and localized in an organism." This is to say that one does not identify a clear and distinct identity as easily with one dimension as with the other, and that is true. But is man's *sociality* more peripheral than his biology? Because the frontal lobes developed later than did his emotional apparatus, are they to be considered less essential? What Kinsey seems to do is to consider the social dimension of life as wholly external, while the biological dimension is internal and the psychological dimension more internal than external. To put it more technically, this seems to involve rejection of a "field theory" of personality. To the extent that this is true, he could be taken to task on the grounds of scientific theory alone by such students of personality as Gordon W. Allport, Gardner Murphy, Andras Angyal, Talcott Parsons, Lawrence K. Frank and many others from different professions.

At any rate, to the extent that Kinsey's view of sex as "a normal biologic function" considers the channeling principles to be more peripheral than the action urges, to that same extent will he be unclear as to whether his comments on various social (cultural, moral, legal, etc.) views of sex are comments about particular content of those views or are, instead, comments on the general fact that the human animal channels its sexuality through patterns internalized from culture. Is it lamentable that there must be social views at all (mores, laws, etc.)? Or is it merely lamentable that some of the existing social views have not caught up with some biological realism? The puzzle comes in that sometimes the one, and sometimes the other, seems to be implied.

Does He Evaluate Unwittingly?

It is important for us to be clear that we have no right to ask Kinsey to set forth a sex ethic. His own intention is perfectly clear on this point, for "scientists have no special capacities for making such evaluations." The question that must be raised strongly, however, is whether evaluations are being made unwittingly, whether the advocacy of sex as "a normal biologic function" is as an important preliminary to the concerns and tasks of culture, morals and law, or is itself a view that sets such concerns at the periphery.

There is some indication that he regards it as more or less inherent in the way that morals and moralists operate that they are unconcerned about the sense in which sex is "a normal biologic function." He writes, for example: "For the individual who is particularly concerned with the moral values of sexual behavior, none of these scientific issues are, of course, of any moment." This comes very close to saying that morals are so traditional that they can learn nothing from new discovery, or that, if they do learn anything, they cease to be morals in the old sense. In so far as he implies the irrelevance of facts to morals, he is mistaken. But in so far as he wants to avoid, as a scientist, being an advocate of any particular moral system, one can support him. The question is as to whether the advocacy of a view of sex as "a normal biologic function, acceptable in whatever form it is manifested" is itself a particular content with moral and social implications and dimensions.

As Kinsey understands the Jewish-Christian view of sex, the truest thing he says about it is that its tone has usually been more negative than positive. He might have said that sex appears more often under the doctrine of sin than under the doctrine of salvation. This is historically correct. But when he concludes that the one root principle about

sex in the Jewish and Christian traditions is the procreative or reproductive one, then he fails to identify the basic principles in both these religious traditions upon which succeeding generations may rest while utilizing to the full new data about something like sex. In so far as a view of sex as "a normal biologic function" should be set against any cultural, ethical or legal view of sex, then it would have to be rejected. If it is used, instead, to correct the means of their reaching their ultimate intention, then it can be of value.

Burned Heretic: Michael Servetus

By Roland H. Bainton

OCTOBER 27 of the year 1953 is the 400th anniversary of the execution of Michael Servetus at the stake in Geneva for the crime of heresy. The instigator of the prosecution was John Calvin. He did, indeed, support the request of Servetus that he be executed by the sword rather than by the flame, yet when the request was denied, Calvin entered no public demur and instead brought out a tract in which by the familiar arguments he justified the death penalty for heretics.

The Servetus in question was a Spaniard concerned for the great problem of his own land—what to do with the Moors and Jews who, having accepted baptism, relapsed into the practices of their own religions. In such a case the Inquisition sent them to the stake. Servetus inquired why these unbelievers should be so obstinate in failing to recognize the revelation of God in Jesus Christ. The answer he found in the stumbling block of the Christian doctrine that God is both three and one. This concept appeared to the outsider tantamount to tritheism.

He Searched the Scriptures

Under the impact of the Reformation, Servetus then searched the Scriptures but could find nothing there of the traditional language of the doctrine of the trinity. He could, indeed, discover a mention of the Father and of the Son and of the Holy Ghost, but no statement that they are three in one, let alone that the Son is consubstantial with the Father or that the Spirit proceeds from the Father and from the Son. He concluded that the elaboration of this doctrine was one of the marks of the fall of the church.

Fleeing from foreseeable persecution in Catholic lands, Servetus took refuge among the Protestants. But there he found only a fleeting hearing and a temporary abode. Not knowing where to go, he contemplated flight to the New Isles (that is, to the Americas), but instead took an assumed name and went to France. Here for some twenty years he supported himself by editing, lecturing and the practice of medicine. In the course of his anatomical studies he became the discoverer of the pulmonary circulation of the blood.

Servetus' theological interests had by no means been abandoned, and in the meantime he had become subject to two new influences. The first was that of Anabaptism, with which he came in contact while on Protestant soil. The baptism of infants, who have as yet no personal faith, appeared to him to be a monstrous perversion of true Christianity. The other influence was that of the Neoplatonism of the Renaissance.

Reinforced by ideas from these sources, Servetus developed a view of God as universally diffused in the form of light. Christ is the eternal self-expression of this God. He too is manifest as the Light of the World, irradiating all things visible with the luster of the divine. Jesus, however, was a man with whom this Christ was conjoined at a point in time to produce the Son of God. The Son, therefore, was not eternal. This was the point which Catholics and Protestants alike considered intolerable. For if the Son were not eternal, they argued, the Father also would not be eternal, since there cannot be a father without a son.

From France, Servetus corresponded with John Calvin in Geneva on these topics. When at last, in 1553, he published a book entitled *The Restoration of Christianity* and therein set forth these views, a copy of the work reached Geneva. A Protestant of that community communicated the news to a Catholic cousin living in the same city with Servetus, and disclosed that he was the author. This Catholic at once reported to the Inquisition. But the evidence supplied from Geneva proved insufficient for the conviction of Servetus, and a request was therefore sent for something more conclusive. Calvin was thereupon induced to send some manuscript material from the pen of Servetus.

Fleeing from Catholics; Caught by Protestants

By this evidence Servetus would have been convicted and burned in France had he not escaped. After wandering for three months he set out for Italy, intending to go by way of Geneva, Zurich and the farther passes of the Alps. But at Geneva he was recognized while in church and brought to trial on a capital charge. The sentence of death was pronounced against him on two counts—that he denied infant baptism and that he rejected the doctrine of the trinity. Both these offenses were punishable by death in the Roman law, the great code of Justinian which was then enjoying a revival in western Europe. Because, then, of his denial of the doctrine of the trinity, Servetus was condemned to be burned in the name of the Father, and of the Son, and of the Holy Ghost. At the stake he cried out from the midst of the flames, "Oh Christ, thou son of the eternal God, have pity on me." An observer remarked that he might have been saved had he been willing to shift the position of the adjective and call upon Christ the eternal Son of God.

Today we are aghast when we are reminded of what happened to Servetus four hundred years ago. Earlʸ in

this century the Calvinists of France and Switzerland erected in Geneva an expiatory monument to Servetus. This year Calvin's congregation is subsidizing a study entitled "Michael Servetus, Heretic and Martyr."

The shift in attitude which has taken place during these four hundred years prompts a number of reflections. In the first place, progress is not impossible. No ineluctable progress can be deduced from the facts of history, nor is progress indelible—what has been gained may again be lost. Yet this is apparent, that within limited periods of time and within the confines of a particular culture, certain evils can be overcome and certain gains can be registered. We have no reason to assume that the future will afford no advances over the present.

Freedom's Gains Come Slowly

Another fairly obvious observation is that social change is slow. We have to wait nearly four hundred years for an expiatory monument. Liberty in the West was achieved only line upon line and precept upon precept. The best things on this subject were said in the sixteenth century and not fully practiced until the nineteenth. First the death penalty for heresy was abolished or allowed to fall in abeyance. It was succeeded by banishment, then by imprisonment, finally by social disabilities until at last all restrictions were removed. The public mind had to be educated not only by extensive pamphleteering but by the more drastic scourge of wars of religion. Civil wars and economic disorders reinforce the lesson that religion should be unconstrained.

For us all of this may be alike encouraging and discouraging. It is encouraging because at long last something can be achieved; discouraging because it takes more time than we may have. The greatest evil crying for elimination in our day is war. If we take four hundred years to get rid of it, there may not be anybody here to enjoy the ensuing peace. The perfection of modern weapons renders imperative the acceleration of social change. Either we move faster or we perish.

Are They Offset by Losses?

Another reflection is an inquiry whether the gains in the area of religious liberty are not perhaps in some measure offset by coincident losses. There is after all something magnificent in the spectacle of two men, the one ready to kill, the other to die for his convictions. For that matter, both were ready to die, and very likely both would have been ready to kill. Part of our tolerance is simply the fruit of indifference. We are all too prone to consider that one religious belief is as good as another and all that matters is that the believer should derive from it some satisfaction. If it makes him contented, nothing more should be required. Whether or not it is true is of no great concern. We should be on sounder ground if we believed sufficiently in truth to deem it worthy of the sacrifice of life.

Again we may inquire whether we are so tolerant and so kindly if we believe that our material or national security is imperiled. Were the judge who condemned and the public which condoned the death of the Rosenbergs any less cruel than John Calvin? He believed that man's eternal salvation was at stake. We assume that the safety of our cities may be jeopardized. "Yes, but he was wrong," comes the answer. Granted, but considering that he believed himself to be right, was he any more cruel than we? And is our tolerance therefore anything deeper than a shift in opinion as to what really endangers us? If we conceive ourselves to be imperiled, we are no more disposed to mercy than was he.

Yet the execution of two individuals is not of itself so striking a proof of the superficiality of our progress as is the spectacle of the great powers engaged in the accumulation and improvement of missiles whereby the globe can be rendered, if not an incandescent orb, then at any rate a scorched wilderness. We prate of our respect for human life while setting ourselves in readiness to incinerate whole populations.

On our expiatory monuments for the errors and crimes committed in the name of religion in the past we might do well to add a postscript of contrition for the present.

VERSE

Possession

HE who has Hope has Love:
Beyond earth's ruth and rending,
White-shining from above
He sees the Dove descending.

He who has Hope has Christ:
Beyond man's loss and losing
Treasure he finds unpriced,
Above desert or choosing.

He who has Hope has Faith:
Beyond the shadowed portal
He draws the vital Breath
Immutable, immortal.

He who has Hope has God:
Past censure or exemption
He feels in soul and clod
The triumph of Redemption.

EDWIN MCNEILL POTEAT.

Earth Song

THERE is a subtle singing in the earth,
More fine than the far hidden cricket's cry,
A singing drenched with secrecy, of worth
More than the morning stars that shout and go by.
Pure rhythms pour up throbbing through the air;
There is a breathing at the roots of things;
The Hand is working, working still aware,
And earth created, recreated sings.
It must be that the Thumb and Finger made
Song in the substances of morn and eve,
Mingled first music with first dust, in aid
Of life, and for all death the sweet reprieve.
Song is the God-love of our living star,
One with the impulse from which all things are.

BENNETT WEAVER.

BOOKS

Goodspeed

As I Remember. *By Edgar J. Goodspeed. Harper, $3.50.*

As TRANSLATOR of the New Testament, Dr. Goodspeed made his name known to some millions of people who never read theological books and who are completely unconcerned with biblical scholarship and unacquainted with the men who have delved deepest in that field. I imagine that if a list of a dozen of the most eminent Old and New Testament scholars of the present day were submitted to the scrutiny of a random gathering of a hundred moderately intelligent laymen and non-church people, Goodspeed would probably be the only one on the list that any of them had ever heard of—and he would be known only for this one phase of his work. Bible students of course know him for his many books in which the results of modern biblical scholarship are presented in such a manner as to make them intelligible and attractive to the reader without technical training; and in that austere circle to which admission is gained only by significantly successful "original research" and solid erudition, he is held in the highest esteem. Goodspeed thus has a reputation on three levels.

This volume, his autobiography, must be about his 50th published book. (Correction: I see by the jacket that, in the 55 years since he took his Ph.D., he has written 57 books and collaborated in 16 others.) The autobiography is the story of a life which apparently has been as happy and fortunate as it has been industrious and fruitful. He was native to the world of scholarship. His father, Thomas W. Goodspeed, a rare combination of learning, saintliness and practical sagacity, was chiefly responsible for getting local financial backing for the University of Chicago in its formative period and was secretary of its board of trustees for its first 20 years or more. Edgar spent six years in graduate work before taking his degree, and then added two years of study in European universities. Not many young scholars have laid a more solid foundation for a life work that was to be largely linguistic, for he began by specializing on Oriental languages —Hebrew, Arabic, Aramaic, Coptic, Syriac, Ethiopic—before turning to the New Testament as his permanent field. Of course he had had Greek in college (almost everybody did at that time) and he taught it in an academy during his years of graduate study. All this is a parable for young men in a hurry.

The discovery, acquisition and study of New Testament manuscripts was Goodspeed's major scholarly interest. A high point was the finding of what came to be known as the Rockefeller McCormick New Testament, by far the most richly illuminated New Testament manuscript known. (A copy of the magnificent facsimile of this complete manuscript, in full color, is before me as I write.) The search for manuscripts was a thrilling quest. So many were brought home that the collection at the University of Chicago—now named the Goodspeed collection—became one of the two best in America, and the study of them made the workrooms of Goodspeed, Willoughby and Riddle and their students one of the most exciting spots on the campus.

The story of the "American translation" properly occupies a prominent place in the narrative. The ignorant ravings against the Revised Standard Version of 1946 and 1952—I do not refer to the intelligent criticisms of specific passages—were as nothing compared with the wild barbaric yawp that greeted Goodspeed's translation in 1924. The story of the campaign against the all but invincible ignorance of the editorial writers of some of the great dailies is amusing and instructive. The battle over that translation, the circulation of which to date is over half a million copies, did a good deal toward helping the public to understand that a "noble monument" of 17th century English prose is not necessarily the best medium by which to make the meaning of Scripture which was written in Hebrew and Greek understood by 20th century people who read English.

Goodspeed was a very prominent figure at the University of Chicago and in the social life of the city over many years. For several years he bore heavy responsibilities as "secretary to the president," which really meant assistant to the president. He and his wife did an immense amount of entertaining, both official and unofficial, a function for which they had both the resources and the personal charm. Then by way of relaxation and perhaps with a view to showing that a researcher in Greek manuscripts was not necessarily as dull as his occupation might suggest to the unacademic mind, he became a frequent contributor of sparkling essays to the *Atlantic Monthly*, to a sufficient extent to furnish material for a volume of collected essays.

When he reached the age of mandatory retirement from the University of Chicago, in 1937, the Goodspeeds built a beautiful home adjacent to the campus of the University of California in Los Angeles, where he began a period of regular though rather light work in connection with that university, at the same time giving generously of his services for lectures and sermons in all kinds of churches in that area. He told me once that he was deeply grateful to his old university for retiring him when he still had enough active years ahead to enable him to sink roots somewhere and become really a member of the community.

It is a personal indulgence for me to write these lines as a tribute of affectionate admiration. Edgar Goodspeed and I have been friends for a long time. We were students together in the Divinity School and lived in the same dormitory for two years. We took our B.D. degrees at the same convocation—and both sang solo parts in the presentation of a "synagogue service of the time of Christ" which was a feature of that event. We were colleagues on the faculty for nearly 20 years. But aside from the personal gratification I have in writing about an old friend, I feel that it is doing a favor to readers to introduce to them the gracious, winsome and truly devout personality of a man whom perhaps most of them know only as a scholar and a translator.

W. E. GARRISON.

Books in Brief

Russia, A History and an Interpretation. *By Michael T. Florinsky. 2 vols. Macmillan, $15.00.* When a Russian writes about Russia, the reader's first inquiry is as to when he left that country. Dr. Florinsky left at just the right time. He was in the Russian army in World War I. Beginning with 1920 he was at Oxford for several years; then for a longer period at Columbia University, where he took his Ph.D. in 1931; and since that date he has been on the faculty of the graduate school there. The present work is a comprehensive account of the political, economic and cultural development of Russia from the earliest times to the end of the Communist revolution, or, more specifically, to the transfer of the capital from Petrograd to Moscow, March 10 and 11, 1918. Stalin had not yet come into power. The scholarly and conscientious author keeps close to the documentary records, indulges in no rhetorical or emotional elaboration, and is content to allow the color and excitement inherent in the events to make their own appeal to the interest of his readers.

From Arrow to Atom Bomb, The Psychological History of War. *By Stanton A. Coblentz. Beechhurst Press, 11 E. 36th St., New York, $6.00.* Coblentz is best known to the readers of this paper as a poet, but he has published almost as many volumes of prose (14, including this) as of poetry (15). His purpose here is to trace the history of war, from its stone-ax infancy and its bow-and-arrow youth down to the instruments of wholesale annihilation provided with mechanized transport at supersonic speed, characteristic of our more enlightened age. The methods and tools of conflict are only incidental; the author's interest is in finding what the fighting was about in each case. How men fight is less important than why they fight. In covering so wide a range of history, and especially of that aspect of history which involves the most controversial issues, it is inevitable that the author should be led to make a good many judgments and evaluations that lack something of com-

pleteness and finality. One thing he stresses is that according to all the evidence war is not an "instinctive" human activity, and therefore not "natural" and not inevitable.

CHICAGO'S LEFT BANK. *By Alson J. Smith. Regnery, $3.95.* Chicago's "culture"—meaning, for the moment, its addiction to the fine arts, music, drama, literature and the cultivation of ideas—runs through the full gamut from the gentility of the Art Institute, the symphony orchestra and the university to lower levels of the higher life as exemplified by the open-air propagandists on Bug House Square. Mr. Smith excludes no element from his vivacious survey—he gives one chapter to a level much lower even than Bug House Square—but his interest is keenest in the more bohemian characters and in those groups and movements in which there may be found some of the qualities of the Latin Quarter in Paris. Chicago has undoubtedly been the seedbed in which many young geniuses sprouted. Some transplanted themselves to what they thought would be more fertile fields, but enough remained to furnish the dynamic for some fruitful movements. I have the feeling that the "left bank" atmosphere is now mostly a thing of the past. So it is at least for some who, between sighing and laughter, find these pages dotted with the names of more former than present friends and acquaintances. This reviewer ventures two corrections without going to the library for confirmation. "Death Corner" was not Oak and Milton streets (p. 16) but Oak and Cambridge. (Source of information: three months' residence within half a block.) The ladies are *not* invited to the Cliff Dwellers annual Harvest Home dinner (p.210). The author can question his publisher if he doubts this correction.

THE MEANING OF THE GLORIOUS KORAN, AN EXPLANATORY TRANSLATION. *By Mohammed Marmaduke Pickthall. New American Library (Mentor), 50 cents.* The translation here offered, by an English convert to Islam, is "almost literal" but still is not "the Book itself," for only the original Arabic text can be "the Glorious Koran, that inimitable symphony, the very sounds of which move men to tears and ecstasy." Hence the form of the title. What the translator says of the Koran can at least be taken as a specific case under the general truth that no translation of a great work of literature can reproduce the identical qualities, rhythms and nuances of the original. A translation of a poem may be better or worse poetry than the original, but it can never be exactly the same poem. In the passages I have compared, this translation does not differ greatly from the older one of George Sale. The advantages of this edition are that it has a good historical introduction on the rise of the Mohammedan religion and separate brief introductions to each of the 114 surahs (chapters), that its annotations are concise and helpful, and that it is clearly printed, convenient in size and incredibly cheap. W.E.G.

CORRESPONDENCE

A Different Voice from Europe

SIR: It is not my intention to challenge the statement of Norman Pittenger (Sept. 2) that perhaps 5 per cent of the 70 or 80 million Christians in your country have some real grasp of what their faith means. I can only say that the enormous help through CARE and CROP and other voluntary agencies by which so many American Christians saved so many lives in Germany in the winter of 1947-48 was a real testimony to Matt. 5:44ff.

Here in Germany, with 97 per cent of the population in churches, Dr. Pittenger would probably find a similar condition. Why? Because our people have such a broad background of Christian thought and moral standards that it is difficult for the average Christian to see what additional he should do to "show a Christian mind." He may be right to believe that he should do something extraordinary besides showing the kindness and helpfulness which is a matter of course for the Christian. But what? ERICH STANGE.

Kassel-Wilhelmshöhe,
Germany.

Jonathan Edwards

SIR: Vergilius Ferm's conclusion in his article, "Jonathan Edwards: Puritan Sage" (Sept. 30), seems to me to oversimplify and to give credit to the forces that subdued Edwards in his last battle with the Northampton parishioners. If Edwards "built his philosophy on a plot too narrow for the great house that a larger destiny has in store for the sons of men," then we speak ill of ourselves rather than of Edwards. Allowing for the "Americanization of Christianity" that was inevitable, it still seems true that the defeat of Edwards was the initial victory of the forces that have made American Christianity a weak and distorted copy of that faith which we find in the Reformation with its gaze fixed on the Bible.

It is curious, but also sobering, that support for this view opposed to Prof. Ferm's is to be found in the work of a so-called secular historian, Perry Miller of Harvard. In his biography in the American Men of Letters Series, he points out that Edwards was involved in a battle with the rising forces of commercialization. He met it particularly in Northampton when the "river gods" led by his in-laws, the Stoddards, sought a hold upon the life of the valley. "He invited them to a reading of history, a realistic report of village gossip and a frank inspection of the police blotter." "Edwards asked an America just become aware of vast resources awaiting exploitation, already commencing to utilize the scientific order of things, not as a lesson in humility, but for the happiness of the agents, to a consideration of certain facts and laws of nature demonstrated not only in science but more especially in history."

The event that brought on Edwards' dismissal from Northampton was his request that his people assent to a "Covenant," one that suggested they live according to the faith which they had espoused. Among other things, this covenant asked that they not defraud their neighbors nor cheat them out of debts or in any commercial transactions violate moral rules. Miller says of this, it "is a hard oath for an expanding economy to observe to the letter; any aggressive interests would resent being subjected to the moral surveillance that Edwards proposed to exercise over the businessmen of Northampton . . . Still the clash between Edwards and his people . . . was, among other things, a clash between America's greatest spokesman for absolute Christian morality and representatives of the American business ethic." So when Edwards attacked Arminianism, he attacked their practice of free enterprise.

Perhaps, as Ferm holds, Edwards had to be defeated as part of the Americanization of Christianity, but I prefer to think not. Undoubtedly a victory for Edwards and the continued acceptance of the judgment of God upon moral issues would have changed Christianity in America. It might not have become so popular! But I'm sure that Jonathan Edwards never chose his faith or his beliefs on the basis of popularity. Neither have any other "movers and shakers" in history.

RICHARD L. SNYDER.

First Congregational Church,
Madison, Wis.

SIR: Having myself "just come from a fresh re-reading of many of Edwards' works" I must politely but firmly register an objection to the characterization of that great man in Vergilius Ferm's article in your Sept. 30 issue.

I fail to see how by any stretch of the imagination one could maintain that for Edwards "God was a benevolent and gracious Christian gentleman." It is only a little more plausible to argue, from some of the sermons in particular, that he was "a severe, harsh and extremely self-conscious dictator."

The greatness of Edwards as a thinker

was that he completely transcended such anthropomorphic ways of thinking. The "angry God" of the sermons is a symbol. The real God of Edwards was the perfection of Being, the Thinker of the Absolute Idea, which has captivated the philosophical and mystical imagination from time immemorial. No one ever put the theology of an absolute idealism with more power and clarity than Edwards.

The weakness of Edwards as a thinker was that he failed to build a bridge between his real God, and the passionate symbolism in which he was constrained—by his own piety and by the exigencies of the pulpit, I believe—to preach. There are real objections to his theology, but I do not think Ferm has put his finger on them.

In my opinion, the problem of Edwards is the problem of Tillich and of commanding tendencies in the theology of today and tomorrow. Let's have a good look at that.

Carleton College, DAVID M. STOWE.
Northfield, Minn.

The R. S. V.

SIR: Permit me to pass on a comment on the new Revised Standard Version of the Bible that struck me as delightfully unique. I met it in a "column" of brief paragraphs on a wide variety of topics in the *Observer*, an excellent weekly newspaper of Hartland, New Brunswick, Canada.

The writer mentioned receiving a copy of the new Bible at his house at Christmas time and the interest with which he and his had been studying it. Then he added: "We find that all the things we are not supposed to do are still mentioned in pretty much the same language."

Palo Alto, Calif. PERCY R. HAYWARD.

Jewish War Veterans

SIR: If you had a bit more Christian sensitivity, you would be the first to recognize not the soundness of the *Chicago Tribune* attack on the Jewish War Veterans but the painful soundness of that group's reason for existence. (See editorial, Sept. 23.)

Despite the seeming placidity on the surface, xenophobia against Jews in this country is still manifest. Not only are the professional anti-Semites doing a flourishing business, but the dry pogrom has but little abated. Jewish youngsters still find it hard to get into medical schools, and an iron wall of prejudice blocks thousands of Jews from a host of professions and occupations. Furthermore, quasibigots, like the *Chicago Tribune*, are ready to sensationalize any news item or event which throws a bad light on people with Jewish names.

Please believe that I am not an alarmist nor a hysteriac on this question. What I have said is true. Who should be combatting this harsh situation? You should! The Christian church, symbol of righteousness and spiritual gallantry, should be in the forefront of this struggle to rectify error and balance inequity. But you are not. You are, at the best, "neutral," unstirred, unjolted, only sporadically concerned over the constant transgressions against fairness.

Hence, the need for Jewish defense organizations. The Jewish War Veterans serve as a reminder to Americans that the Jews fought in the wars alongside of their fellow-Americans when the anti-Semites seek to paint Jews as unpatriotic. The J.W.V. serves to check more susceptible Americans from capitulating to the propaganda of hate endlessly being spewed out by the professional bigots and casually circulated by many others through jests and half-baked rumors.

Should Christians vigorously undertake the "Christian" task of neutralizing injustice, the Jewish War Veterans would, I think, be happy to liquidate their organization. (Rabbi) SAMUEL M. SILVER.

Union of American Hebrew Congregations,
New York, N. Y.

SIR: The Christian Century's reputation for fairness is such, we feel, as to warrant some observations on your editorial comment of Sept. 23 with respect to the *Chicago Tribune's* strictures against the existence of a Jewish War Veterans organization. No one can quarrel with the thesis that Americans of Jewish faith entered the military service as citizens rather than as members of a particular religious group. However, the *Tribune's* accompanying argument that such men have no special problems as Jewish veterans is open to the most serious question.

The Jewish War Veterans was founded 1896 by Americans of Jewish faith who had fought in the Civil War. In all, some 10,000 Jews served in the War between the States. Seven of their number earned the nation's highest military award, the Congressional medal of honor. Nevertheless, bigots of that era found receptive ears for the libel that no Jews had fought in the war between the north and the south.

It may be argued that the attacks against Jewish patriotism in the 1890's constituted cause for concern to all Americans rather than justification for the formation of an organization of Jewish War Veterans, dedicated to the specific purpose of refuting these assaults. But unless we read history with unusually jaundiced eyes, it strikes us that a great many Jews have been exterminated even while the anti-Jewish excesses that took their lives were being deplored by people who were perfectly decent and humane but powerless to do anything but look on in horror. . . .

One hears no more of the particular libel that impelled the formation of our organization some 58 years ago. However, what appears to have escaped the notice of the *Tribune* tower is that citizens who have served their country honorably in the wars of our own generation are being denied access to education, housing and employment, not because they are veterans but because they are Jews. The same newspaper which asserts that Jewish veterans have no special problems because of their religious faith has turned, to say the least, a cold and hostile eye on every effort to introduce new laws, and enforce existing legislation, toward the end that our social and economic structure may be cleansed of prejudice and discrimination.

Finally, we would say this in response to the *Tribune* editorial and your comment on it. Our country is locked in a mortal struggle with a cunning and ruthless communist foe whose phalanx in this country has sought to confuse, misguide and even capture racial and religious elements of the national population. The very existence of our organization, let alone its activities, has prompted communist organs both here and in Soviet Russia to assail us repeatedly and, we are happy to say, with good cause. No such group as a Jewish War Veterans organization would be tolerated in a Soviet country, which in itself serves to demonstrate a fundamental difference between a free country and a slave state. . . .

HARRY T. MADISON,
National Commander.

Jewish War Veterans,
New York, N. Y.

Storm Warning

SIR: One reads your editorial, "Evanston Storm Warnings" (Oct. 7), with a deep yearning that Christ's fervent prayer (John 17:21) might become a reality in Evanston next year. Of course it won't, as your editorial infers, but is there any sound reason why it should not?

Is not the main difficulty this: that we are not yet ready within out inmost hearts to become genuine Christians, motivated in heart and soul, as the Apostles were, by the profoundly moving hope that the Lord himself would return to them in glory (Titus 2:13)?

Berrien Springs, Mich. W. F. GRALL.

Living Under Suspicion

SIR: "Evanston Storm Warnings" is excellent. If there is anything we ministers at the local level need at this moment, it is adequate preparation for the next big event in the ecumenical church.

There will some who will cry "alarmist," for always there are those who cannot or will not face the crucial issues of the age. To the great majority, however, your thorough analysis of the impending problems will come as a needed reminder that Christ's church confronts one of the most critical periods of its existence.

The other day a clergyman showed me a letter which he had received from the House un-American activities committee in response to a request asking whether or not his name was on file in the records of the committee. The reply cleared him of any taint of Communist affiliation. I did not have opportunity to ask him if he had written with serious intent or merely to satisfy a whim. The fact that he wrote, however, is indicative of widespread concern among Protestant ministers which has

resulted from recent accusations and slanders.

I suppose not one of us goes into the pulpit on Sunday feeling entirely free of the suspicion which some parishioners may hold about us. That the wholesale condemnation has been almost without factual basis, as Bishop G. Bromley Oxnam so wonderfully illustrated, does not lessen the tension among the vast throng of us who have never had the slightest Communist leanings.

Webster, N. Y. RALPH H. WINN.

To Reach the People

SIR: Your editorial, "Evanston Storm Warnings" (Oct. 7), is superb. You have presented the problem clearly and with admirable restraint. Many have looked with genuine concern on the eschatological emphasis which the World Council of Churches has already revealed. The theological formulations of large ecclesiastical bodies may be interesting to clergymen, but do not even touch the masses of the people. The public press is sure to pick up the conflicts more than the agreements.

The ecumenical movement in the United States is growing rapidly and it would be tragic indeed if it should be disrupted by confusions and divisions. The world needs a practical, dynamic expression of the Christian faith which fully recognizes the grace of God in man's redemption but which also sees man as a co-worker with God in achieving his own salvation and the redemption of human society. Let us give the delegates to the World Council a warm and generous welcome but let us hope that we will be able to show them the meaning and value of a religion that is related to the affairs of everyday life and the desperate needs of mankind.

A World Council that confines its pronouncements to the rarified realm of theological speculation and the nebulous realities of a distant future cannot furnish an adequate spiritual leadership for our present troubled world.

ALFRED GRANT WALTON.
Flatbush-Tompkins Congregational Church,
Brooklyn, N. Y.

Noncontaminable

SIR: You became downright apocalyptic in your editorial (Oct. 7) predicting the doom that might fall on our American churches following Evanston! I wish I were optimistic enough to believe with you that they will be "seriously disturbed," not to speak of the far-fetched possibility that any ministerial heads will roll.

If you are afraid our American churches may be contaminated by eschatology, I can put your mind at ease. Pastors all over the country have well oiled defense mechanisms against that threat to ecclesiastical respectability. If it is Christian unity you are worried about, that ideal is not endangered, I believe, by theological discussion these days. Who knows the denominational affiliation of all of our most controversial theologians? They rise above these lines of division. But speaking of eschatology, our churches could stand a change from the old hurry-up-let's-build-the-Kingdom-of-God theology. Come, Evanston! HERBERT H. LAMBERT.

Santa Monica, Calif.

Still Marginal

SIR: Bishop Nygren (Sept. 30) stresses the distinction between the historical and spiritual concepts of ecumenicity which all denominations may well take to heart. Moving on to Evanston we will need to climb down from our denominational ivory towers to find unity in the centrality of Christ which is here so lucidly described.

I wonder, however, whether Bishop Nygren, speaking from the vantage point of Lutheranism, is bypassing his own principle of subordinating the historical emphasis to the central Christian concern. Is it not the blind spot of denominationalism that the noble comprehension of the centrality of Christ may be accompanied by historical commitments which invalidate or obscure the original premise?

Would not a more "central" ecumenical plea require a modification of the last sentence of this article to read somewhat after this manner: "Lutherans [Presbyterians, Methodists, Baptists, Episcopalians, etc.], let us undertake as . . . [*Christians*], wholeheartedly and joyfully, our part in the common task of ecumenicity"?

CARL E. SCHNEIDER.
Eden Theological Seminary,
Webster Groves, Mo.

Liquor in the Armed Forces

SIR: I read with interest the editorial "Liquor, the Army and the Politicians" (Sept. 23). I was stimulated by it to write to the President, the secretary of defense, and Senator Ferguson. Perhaps you'd be interested in the text of the letter:

"I cannot but view with dismay and disappointment the publishing of the recent regulation permitting open sale of liquor on army posts. The argument that the new regulation makes legal what was already an accomplished fact is less an argument than a confession of failure to enforce the spirit of the earlier directive. And the new regulation actually goes farther than the present situation in many places, by making liquor legally available to many categories of personnel who do not now get it. . . .

"I do not pretend that these views are held by many people here. In fact I know that most of my acquaintances in this division would disagree with me. . . .

"We live in an age which demands not only clear heads, but intense, realistic thinking on a plane scarcely attained in the past. . . . It is common knowledge that alcohol impedes clear thinking. As a physician, I have been impressed with the extent to which alcohol clouds the consciousness and slows the reflexes, and tends also to erase tensions and gloss over the hard, protruding facts which should call forth adaptive solutions to our problems. Thus alcohol is capable of assisting a mass flight from our problems at a time when their solution demands the most devoted attention.

"I submit that this new regulation will have the effect not only of condoning, but encouraging the consumption of alcohol by military personnel."

c/o Postmaster, WINSLOW G. FOX,
San Francisco, Calif. Lt., M.C.

Non-Violent?

SIR: Concerning your editorial, "Non-Violence Still Works in India" (Oct. 14), by what logic or concept does an ascetic "fasting to death" qualify as an example of nonviolence?

Baldwin, Kan. LESLIE G. TEMPLIN.

Chapel Hill History

SIR: The dismissal of Mr. Charles M. Jones from his pulpit at Chapel Hill, N. C., an action now defended by Harold J. Dudley, stated clerk and general secretary of the synod of North Carolina (Sept. 16), is of special interest to me.

These same Presbyterians, or should I say rather their predecessors, had a strong hand in the termination, much to my regret, of the venture I started at Chapel Hill years ago when Bishop Edwin D. Mouzon persuaded me to leave the pastorate of the Methodist church called Pulaski Heights in my native city, Little Rock, Ark., and undertake a project for which he believed North Carolina followers of Jesus of Nazareth were prepared by reason of their widely heralded breadth of thinking, and for which the seat of the oldest of the state universities in the nation was the ideal locale.

So over I came, heart high, to be for two blessed years associated with the most inspiring university and town people it has been my privilege to know during the years of my teaching in three universities. "Chapel Hill" to my wife and me spells almost "Paradise."

But why did our attempted six-denomination venture fall to the ground? Because no sooner did the Presbyterians and Baptists of the Tarheel State learn that I was the same man who had been dismissed from Southern Methodist University by reason of teaching which was deemed by Texas Baptists and certain backward Methodist brethren to be destructive, than out went I, and on to Vanderbilt.

It saddens me to see the same thing happen—and now when national unity is demanded of our country as never before. It is not Mr. Jones who is suffering in the eyes of his contemporaries; it is the ecclesiastics.

MIMS THORNBURGH WORKMAN.
Marionville, Mo.

NEWS of the CHRISTIAN WORLD

Unions Condemn Buchman Group

International Confederation Charges Moral Re-Armament Overstates Its Appeal to Workers

LONDON, Oct. 6.—The International Confederation of Free Trade Unions' condemnation of the Moral Re-Armament movement has aroused considerable interest here. The confederation's report says that Dr. Buchman's followers are recruited not from the masses but from "the ranks of the leaders," that they follow Dr. Buchman blindly and unconditionally, that they include many ex-Communists who are "an easy prey to mysticism," that they have tried to found "yellow" unions, and that the achievements they claim in the industrial field are "largely imaginary." The report adds that while the sources of the movement's wealth are unknown, those sources "must be very rich." The confederation thinks it is noteworthy that Dr. Buchman should be anxious to recruit ex-Communists; it ventures a guess that he succeeds because such persons respond to his "appeal to blind herd instinct." Having examined some of the movement's own reports of its achievements in the trade union field, the confederation declares that "in all cases . . . they were found to be half-truths or fabricated 'successes.'"

Archbishop of York Envisages Ideal National Church

In delivering seven charges to the seven archdeaconries in his diocese, the Archbishop of York has returned once again to the problem of church and state in England. He is quoted thus: "Though Parliament has shown great restraint in ecclesiastical affairs, it would be folly to claim that the church is a completely self-governing spiritual society so long as its chief officers are nominated by a prime minister who need not be a churchman, and so long as proposed changes in worship are subject to parliamentary vote." Summing up his vision of "the ideal national church," Dr. Garbett says: "I think of a church which has been in the past and still is closely associated with the life of the nation; of a church which, though national, is truly catholic and yet reformed, holding the creeds, teaching the Scriptures, administering the sacraments. It is a church which finds its true life by giving itself in devotion both to its Lord and to its people, which neither courts popularity nor fears opposition, which seeks for neither prestige, power nor wealth."

Methodists Try Youth Evangelism Plan in Central London

On Saturday evenings in Central Hall, London, the Methodists are trying an evangelistic experiment designed to attract the crowds of young people who come at that time into the city's west end. The main idea is unconventionality. The stage is set for displays of dancing, and youth choirs give recitals. Community singing with "catchy" choruses lead up to talks by W. E. Sangster. In the midst of his talk, Dr. Sangster is "interrupted" from the audience, and the "hecklers" are invited to the platform for a discussion at the microphone. At the first of these "Saturday Nights at Westminster," 80 young people made "decisions" for Christ.

Westminster Abbey to Reopen To Public in November

All traces of the great coronation ceremonial have been removed from inside Westminster Abbey, and the building, which has been closed to the public all year, will be reopened next month. To save the historic structure from decay, the Dean of Westminster is asking for contributions totaling $3 million. Half of the amount has already been collected, and the dean hopes to complete the fund between now and Christmas. Repair of the 800-year-old stonework is imperative; it is fast crumbling under London's atmospheric conditions, never kind to old buildings. Although the cost of the coronation (said to be $3 million) was borne by the state, the abbey gets nothing from that source for its upkeep. And it of course has lost money through the disappearance of visitors' gifts during the period it has been closed to the public. The coronation film which circulated around the world brought no revenue to the abbey—or to anyone except the film makers; they were given free rights.

Returnee from Peking Describes 'Clean-Up'

A British faculty member of a one-time Christian university in China has returned to this country with glowing reports of the new cleanliness to be noticed in Peking, which he says is now improved over London in that respect. The city has just gone through an anti-fly and anti-rat campaign. Every university teacher received a note asking him to catch not fewer than 2 flies a day, 20 mosquitoes a week, and 1 rat if possible. If he asked his pupils to do the job for him, he was severely criticized for failing to enter into the spirit of the campaign, by means of which the city finally got rid of 450,000 rats and 400 million flies. A "sweeping campaign" was followed by a drive against "waste, bureaucracy and corruption." This was organized with "drums and banners, shattering as thunder and swift as the wind." Most institutions stopped all work to hold "investigation meetings." The public confessions and resolutions which followed were called "taking baths," and the next term in the universities and schools was reported to be the "best in their history."

And So Forth

Leslie Weatherhead is planning to tour the U.S. next spring in connection with the rebuilding appeal of City Temple, with which he is associated.

As part of his presidential year campaign, Donald Soper, head of the Methodist Conference, is conducting a series of holy communion and open air services throughout the country.

R. R. Williams, wartime head of the ministry of information's religious department, has been named (Anglican) bishop of Leicester. CECIL NORTHCOTT.

Indians Explain Missions Stand

Gandhian Weekly Says Religion Is Best Spread by Example in Land Newly Conscious of Independence

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, Oct. 5.—A statement made some time ago in the Indian parliament by K. N. Katju, minister of home affairs, declared that foreign missionaries would be welcome in India to carry on medical, educational and social work, but that if they intend to convert people to Christianity they will have to leave the country. (See The Christian Century for July 29, p. 862.) Comments on the statement continue to appear in the press; some support, some oppose the Katju stand. One of the latest to appear is an editorial in *Harijan*, the weekly founded by Mahatma Gandhi. It quotes a letter from "one of the nation's honored senior servants." Though his name is not given, it is understood that the writer is Dr. Katju.

'Propagation Can Best Be Made by Example'

The letter, addressed to a well known foreign Christian worker in India, reads as follows: "You wrote to me something about missionaries and their visas. You know I owe personally a great deal to my own college, Forman Christian at Lahore (1901-1905), and I realize what wonderful help India has drawn from missionaries abroad. We Indians in our own constitution have guaranteed perfect freedom of conscience and perfect liberty to propagate one's faith. Being myself a devoted reader of both the Old and New Testaments, and realizing the essential unity of all religious thought, I am becoming more and more convinced that the propagation of one's faith in these modern days can best be made not by preaching but by example of a life spent in the service of one's fellow beings. India welcomes the assistance of those who will come to this ancient land to help in a variety of ways, just like yourself, to show us how to improve our standard of living in the field of agriculture, medicine, education and other spheres of human activity. The light of the gospel shines and illuminates through such action rather than by mere evangelistic effort. Conditions in India are rapidly changing. Freedom has brought about strong national consciousness. We have all to adjust ourselves to the new conditions."

Expresses View of Hindu Leaders

Commenting on this letter, the editor of *Harijan* wrote: "It is our very strong belief and opinion that while everybody in India is at perfect liberty to preach and propagate his or her own religion, we do not need nor welcome anybody from abroad to come here to do evangelical work. Work in fields of social service is another matter, and it is all welcome. Done in a spirit of pure service, it is its own reward." This view is held widely by

the large majority of educated Hindus who are leaders in the life and thought of present-day India. The concept of the equality of all religions which inspires such a view is not, however, acceptable to Christian leaders in India. They point also to the anomaly of putting a ban on evangelistic work by foreign missionaries alone, while Indian nationals who profess Christianity are permitted to preach their religion and to try to convert others.

Protest Efforts to Convert Hill Tribesmen

An unofficial body is engaged in social welfare work among the hill tribes and aborigines of India. It is headed by Rajendra Prasad, president of India. At a meeting of the executive committee held in New Delhi recently under the chairmanship of Dr. Prasad, a five-man committee was appointed to wait on Home Minister Katju and explain to him the proselyting activities being carried on by some foreign missionaries among the hill tribes. It is reported that this committee has discussed at length the efforts to convert the tribal people by offering them material inducements.

Report 849 Missionaries Engaged in Social Work

In answer to a question at the last session of the Indian parliament, the deputy home minister stated that as of Dec. 1, 1952, 849 foreign missionaries were doing social work in this country. The number did not include persons belonging to Commonwealth countries, who the minister said are not recorded under the "registration of foreigners" rules. The government had, however, asked the missions groups to inform it whenever a missionary left the country; he could then be replaced by another. Of the missionaries doing social work, the largest number (332) were Americans.

Syrian Orthodox Church Assigns New Bishops

The Syrian Orthodox Church of South India has consecrated five new bishops in Kottayam. It designated one of them, Patros Mar Osthathies, as missionary bishop. Osthathies has just returned to his headquarters after an all-India missionary tour which lasted three months. He is the founder of a missionary society called the Servants of the Cross, which has made some 20,000 converts from the low caste Hindus of Travancore-Cochin. The 29th anniversary of this society was held last month under the chairmanship of the Indian catholicos, supreme head of the Orthodox church in India. Another of the new bishops, Mathews Mar Athanasius, is the principal of the Orthodox Theological Seminary in Kottayam. The others have been appointed assistants in the dioceses of Quilon, Thumpamon and Kottayam. The fact that one of the speakers at the public meeting which followed the consecration service was Marvin H. Harper, principal of Leonard Theological College at Jubbulpore, deserves special mention.

Reports on Family Planning Conference

S. Chandrasekhar, professor of economics at Baroda, has returned from the fourth international conference on planned parenthood in Stockholm, to which he was a delegate. In a press interview he said a concrete result of the conference was the creation of the International Planned Parenthood Federation, with headquarters in London and regional headquarters in New York, Bombay and Singapore. The federation will seek to advance through education and scientific research universal acceptance of the idea of family planning and responsible parenthood. It will collect and disseminate information on human fertility and its control, support high standards in the manufacture, marketing and advertisement of devices needed for family planning, and encourage the training of physicians, nurses and other health workers in the practical implementation of family planning services. An important feature of the conference was the discussion on perfecting a cheap, reliable and simple contraceptive for populations which do not have modern facilities to use the present scientific contraceptives. Mrs. Danvanti Rama Rao of India was elected chairman of the federation's governing board.

P. Oomman Philip.

Start First Southern Baptist Churches in Two States

Utah and Wisconsin recently acquired their first Southern Baptist churches. At Vernal, Utah, the cornerstone has been laid for a building made possible by an initial gift of $2,470 from a convert from Mormonism, with which most of the town's residents are affiliated. In Madison, Wis., 17 charter members have constituted the Immanuel Baptist Church.

New Guides to Scriptural Riches

THE GOSPEL AND THE GOSPELS

Julian Price Love

Here is an unusual study of the one gospel in the four Gospels. Dr. Love points out the differences and the similarities in Matthew, Mark, Luke, and John, emphasizing the one essential message in them all—the gospel of Christ's message of redemption. "It is the message of redemption," he says, "that makes the gospel singular, not plural."

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Edwin McNeill Poteat

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Dr. Poteat brings into sharp focus the lasting relevance of the Commandments—God's mandate to humanity. He explores their historical background, their meaning for the Israelites, and their meaning for our own day. For every thoughtful reader, he illuminates the values and obligations of our Christian heritage. **$3.75**

BE STILL AND KNOW

Georgia Harkness

Poems and prayers on Scripture themes—for private and public worship. These 86 page-length devotions each include a scripture passage and an original poem and prayer. In this little book, one of America's outstanding religious writers shares the comfort and peace that come from heeding the biblical admonition, "Be still, and know that I am God." **$1.25**

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Delay Action on Lutheran Split

Wisconsin Synod Decides to Postpone Until Next Summer Its Charges Against Missouri Group

MADISON, WIS., Oct. 10.—The expected showdown at the meeting in Milwaukee this week of the Lutheran Synod of Wisconsin failed to materialize. Instead, action on protests adopted by the synod (316,000 members) against what it considers unsound trends in the Lutheran Church—Missouri Synod (1,900,000 members) was postponed until the Lutheran Synodical Conference meets next summer. The two groups, along with the Norwegian and Slovak synods, comprise the conference, which was organized in 1872. Doctrinal differences began to show up in 1935, when the Missouri Synod began talks with the American Lutheran Church looking toward pulpit and altar fellowship. The American Lutheran Church is a member of the more liberal National Lutheran Council. Said a statement adopted by the Wisconsin Synod at its convention in Watertown, Wis., in August: "Unionism is the underlying issue in the controversy regarding the chaplaincy, cooperation with unaffiliated church bodies in service centers, prayer fellowship and scouting. . . . The same unionistic spirit is observable in the arrangement which has been made [by the Missouri Synod] for communion with Lutherans not in fellowship with us, under the excuse of emergency; in negotiations with lodges to make changes in their rituals, and in cooperating in various other areas with the excuse that safeguards have been set up to avoid unionism."

Wisconsin Considers Further Discussion 'Hopeless'

The Wisconsin Synod's statement laid on the Missouri Synod the blame for "breaking the link" that has held together the Lutheran bodies in the Synodical Conference. It declared that developments have made it impossible "for us to continue our affiliation." After the decision was made at Milwaukee to postpone the decision on its charges until next summer, John Brenner, president of the Wisconsin Synod from 1933 until this year, said he considers postponement "hopeless," since "doctrinal differences have been discussed in conference meetings for 15 years" and "those delegates not acquainted with the issues should not be allowed to decide our doctrinal matters."

Wisconsin Retains 'Beer Leader' Title

Not even the brewery workers' strike in midsummer could keep Wisconsin from retaining its "beer drinking" title. The state beverage tax commission reports that tax stamp sales were greater in June and July of this year than for the same period of 1952. Wisconsin brewers led the nation in beer production—14 million barrels—and Wisconsin citizens consumed 3,038,499 barrels. Even an early mass at St. Patrick's Roman Catholic Church in Racine felt the power of the beer advertiser. The officiating priest's voice was cut off the church's public address system, to be replaced by a miscued musical commercial lauding "the beer that made Milwaukee famous."

Says Alcoholism Would Stay Despite Prohibition

"The return of prohibition will not solve the serious problem of alcoholism in the United States," Mark R. Kilp, executive director of the Wisconsin council on alcoholism, told a recent conference on alcoholism at the state university. "Confirmed alcoholics, of whom there are 4 million in America, would get alcohol in some manner or other," he said. "Intoxicants are the easiest things in the world to make. Our culture has given drinking an important place in society." Dr. Kilp insisted that alcohol is a depressant, not a stimulant, and defined an alcoholic as "a person who has lost the power to decide whether or not to drink." He denied that there is such a thing as an "alcoholic personality."

News of Interdenominational Enterprises

The 435 laymen who attended the laymen's conference held at Green Lake Sept. 18-20 represented 16 denominations. Headline speakers were James Robinson, pastor of the Church of the Master (Presbyterian, U.S.A.) in New York city; Prof. Marcus Bach of Iowa City; and Nicholas Nyradi, formerly minister of finance for Hungary. . . . The University of Wisconsin and the state council of churches' commission on Christian education sponsored an audio-visual institute Sept. 25-26; attendance totaled 55. . . . The university's school of journalism, the state council of churches and United Church Women of Wisconsin are sponsoring a public relations seminar which 75 church leaders will attend on the university campus Oct. 23. . . . Officers, directors and commission chairmen of the state council of churches and of United Church Women of Wisconsin will attend a leaders' retreat at Green Lake next week. Samuel McCrea Cavert of the National Council of Churches will be the speaker.

And So Forth

Although Seventh-Day Adventists in Wisconsin number only 5,000, the week-end meetings held during their 10-day summer encampment on Silver Lake, near Portage, drew 4,000 persons. During the week the camp enrolled 2,000, including 700 children.

Missouri Synod Lutherans are cooperating with pastors of churches affiliated with the National Council of Churches in a fall collection of clothing for distribution to people in Korea, Palestine, Germany and Yugoslavia. Last year the groups collected close to 250,000 pounds in their Thanksgiving appeal.

In Milwaukee, church and government teamed up in a service of dedication for quantities of powdered milk donated by the government for distribution to children overseas.

Larry Eisenberg, staff member of the Methodist Church's youth movement, has been appointed executive secretary of the Western Wisconsin Methodist conference's board of education. With his wife, Mr. Eisenberg has written many books on recreation for use by youth groups.

CHARLES A. PULS.

Relevancy Held Preaching Need

At Opening Chapel Service, Yale Divinity Students Hear Appeal for End to Dilution of the Gospel

NEW HAVEN, CONN., Oct. 12.—Yale Divinity School opens its new term Sept. 23 with an enrollment of 400, including 84 graduate students, 46 women and 14 students from foreign countries. There are 110 in the entering class. Speaking at the opening service in Marquand chapel, Browne Barr, assistant professor of preaching and the parish ministry, told the future ministers that people will listen to them and make a serious effort to understand if they feel that what is being said is relevant. "We may decry the popular distortions of the Christian faith and the false prophets thereof who are gathering impressive congregations in the neon-lighted tabernacles of the west and in the more sophisticated temples of Fifth avenue," he pointed out. "However, the people who hear these leaders and return again and again inwardly feel that what they hear makes sense to them. It is, they often say, 'helpful.' But must we confess that the gospel is less, or that it is helpful only to the initiated or the elect? Where human life and the gospel appear to be out of touch with one another, it is presumptuous of us to assume that the trouble is with the gospel, that it must be watered down or tampered with to make it meet the felt needs of people."

Berkeley Divinity School Opens Centennial Year

The Berkeley Divinity School (Protestant Episcopal) here opened its 100th academic year Sept. 22 with an enrollment of 108, including 45 new students. In the student body 37 American Episcopal dioceses are represented, as well as the Nippon Sei Kokwai. New members of the faculty are F. Craighill Brown, professor of pastoral theology, and Richard H. Wilmer, lecturer in the department of theology.

Wesleyan President Wants His Students Unafraid

Pres. Victor L. Butterfield of Wesleyan University, Middletown, told his students and faculty members at the opening assembly this fall not to allow public excitement to frighten them from their ideas, and to investigate whatever ideas they wished. "If the current climate resulting from the congressional investigations frightens students to the point of timidity, the effect on this country will be catastrophic," he said. Asserting that Congress has a legal right and responsibility to conduct investigations, Dr. Butterfield attacked the practice of "holding public trials without the customary safeguards of American courtroom practice."

Davis, Uphaus, Reply to 'Red' Charges

Two New Haven residents have replied in print to charges that they harbor Communist sympathies. Jerome Davis, former professor at Yale Divinity School who has been cited by Benjamin Gitlow before the

THE AUTOBIOGRAPHY OF

Edgar J. Goodspeed

AS I REMEMBER

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House un-American activities committee, wrote in the Sept. 21 issue of the *New Haven Register:* "As far as Gitlow's allegations concerning me are concerned, they are false. As an ordained Congregational minister and professor of sociology, I have always tried to follow the teachings of Christ, and I am opposed to the evils of communism. I do feel highly honored, however, to be mentioned with John Haynes Holmes and Rabbi Stephen S. Wise. I consider both as prophetic religious leaders who do not consider communism the answer." Replying in the Manchester, N. H., *Union Leader* to similar charges, Willard Uphaus, executive director of World Fellowship, Inc., stated: "I believe in God and that Jesus is the supreme revelation in history of God's will for mankind. Religion is both a personal and a social experience, leading to upright living and a sense of responsibility for people everywhere in the world. I love my country, which has made it possible for me to enjoy so many blessings. No headline hunter is ever going to frighten me away from working for peace, from trying to understand other peoples, from stating what I believe to be the implications of my faith for social righteousness."

Connecticut Churches Prepare For Cleveland Conference

To help prepare Connecticut churches for the National Study Conference on World Order to be held in Cleveland late this month, the committee on international relations of the state council of churches is sponsoring a workshop on world order at Middletown tomorrow. Among the leaders are Ernest Lefever, John Inman and F. S. C. Northrop. The committee, of which Charles B. Hart is chairman, has submitted to the executive board of the state council four specific recommendations for revision of the United Nations charter. If these are approved they will be submitted to the annual meeting of the state council in December. The committee is sponsoring a dinner Oct. 23 for young people from foreign lands now studying in Connecticut colleges and universities

And So Forth

It has been announced that the Yale Divinity School choir, led by James I. Borden, will appear this month on four national network television programs sponsored by the National Council of Churches' broadcasting and film commission.

World Fellowship, Inc., which has its winter headquarters here, reports that more than 250 persons from 18 states and Canada, representing many vocations, participated in the movement's summer program in Conway, N. H.

E. Ralph Wiborg.

Seek 'City Hymn' for Convocation

At the request of the Methodist Board of Missions' division of national missions, the Hymn Society of America is seeking a new "city hymn" to be sung at the division's convocation on urban life to be held in Columbus, Ohio, next Feb. 24-26. Texts designed to be fitted to tunes in standard hymnals may be submitted to the City Hymn Committee, Hymn Society of America, 297 Fourth Ave., New York 10.

Advance Ministry To Ohio Workers

Denominations Unite to Serve Religious Needs of Temporary Residents Near Atomic Plant

Cincinnati, Oct. 14.—Through cooperative efforts of the National and Ohio councils of churches, progress is being made on the interdenominational program to care for the spiritual, recreational and social needs of the approximately 30,000 construction workers—many of them with families—who are moving into Ohio's southeastern Pike county to build a huge atomic energy plant. James R. Boland, minister-director of the program, has divided the area into 11 geographical units called "neighborhoods." This will avoid overlapping of religious activities and insure that each area, especially the numerous temporary trailer camps, is provided with a comprehensive program under trained Christian leaders. These leaders represent the major Protestant denominations.

E.U.B. Press Observes Its Centennial

The Otterbein Press observed its 100th anniversary in Dayton during September. When the organization moved from Circleville to Dayton, it was publishing two periodicals of the Church of the United Brethren in Christ. Now it prints more than 25 periodicals for various agencies of the merged Evangelical United Brethren Church. It occupies a modern, well equipped building. An attractive multicolor booklet was issued to commemorate the anniversary.

Publish Historical Survey Of Religion in Ohio

Churches in the Buckeye Country, a project of the religious participation committee of the Ohio sesquicentennial commission, will be ready for distribution soon by the Ohio council of churches. The 100-page, paper-bound book is to contain authentic historical sketches of 40 religious organizations in the state—Protestant, Roman Catholic and Jewish.

Presbyterian Union Committees To Meet in Cincinnati

The "plan of union" for three branches of the Presbyterian church is expected to be completed at a meeting here Nov. 11-13, when officers of boards and agencies will submit their united suggestions for consideration. Attending the meeting will be members of the joint negotiating committee and the permanent commission of the Presbyterian Church, U.S.A.; the permanent committee on cooperation and union of the Presbyterian Church, U.S.; and the committee on church relations of the United Presbyterian Church.

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"Prince of Peace" declamation contest, which opens in local churches Nov. 8 under sponsorship of the Ohio council of churches. In the past, contestants were required to select an oration from the official book of selections, and they may follow that practice this year if they prefer. W. Henry Shillington, executive secretary of the Ohio council, explains that the new arrangement will increase the educational value of the contest by offering opportunity for original and creative thinking about peace. Contestants still will be judged only on the effectiveness of their speeches, and final winners will be decided at the Ohio pastors' convention Jan. 25-28. Prizes are: first, $200 and a four-year free tuition scholarship in an Ohio college; second, $100 and a two-year scholarship; third, $50 and a one-year scholarship, with the three following top contestants receiving $25 each.

And So Forth

More than 3,000 fliers on the "Youth Go to Church" program to be conducted during November were distributed at summer conferences in this state by the youth work committee of the Ohio Christian youth movement. The program, approved by numerous ministerial associations, seeks to induce unchurched young people in Ohio to attend church each Sunday in November.

Thirty thousand baby chicks, sent by plane from Columbus to Iran last June by children's groups in Ohio, were distributed through CROP to Persian children.

Richard L. Van Deusen, formerly assistant pastor of Boulevard Presbyterian Church in Columbus, assumed his new duties Sept. 1 as director of the Westminster Foundation at the University of Cincinnati.

David McWhirter of Loyola University, Los Angeles, was elected president of the National Federation of Catholic College Students at its 10th annual congress here in August.

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Alcoholism Study Centers in N. H.

Under Episcopalian Leadership, North Conway Offers Vigorous Series of Seminars on Problem

HANOVER, N. H., Oct. 13.—The famous ski center at North Conway, N. H., is becoming widely known in church circles as the site of a vigorous annual series of seminars on various phases of alcoholism. As the result of a passionate crusade by David Works, rector of the Episcopal church in North Conway, the third such seminar—on prevention of alcoholism—was held there in September. It attracted national leadership and nationwide attention. "Many of us feel that through our common task of rehabilitation and education may come a revival of the church similar to the Wesley movement which swept England years ago," says Dr. Works. Among the leaders at the seminar were Seldon Bacon of the Yale School of Alcohol Studies; Raymond McCarthy, director of alcoholism research for the New York state mental health commission; Dexter Arnold, assistant superintendent of the Concord, N. H., schools; Dr. Anna Philbrook of the New Hampshire mental hygiene service; and Dr. Paul Stevenson of the U. S. Public Health Service. Bishop Charles Hall of the New Hampshire Protestant Episcopal diocese, once known as the "skiing bishop," has given this concerted effort such support in his own state and in his denomination that he is coming to be referred to as the "alcoholics' bishop."

New Hampshire Cares for Its Alcoholics

Although New Hampshire was 47th among the states to have an Alcoholics Anonymous chapter, it was the second to establish a state program in the field of alcoholism. Its commission on alcoholism has been functioning for the past five years. The state appropriation for the work in 1948 was $15,000; for this year, $71,000. The headquarters and treatment center in Concord, the state capital, served 650 alcoholics last year. It is estimated that New Hampshire has 6,000 alcoholics and an additional 6,000 "excessive drinkers." Director of the state program is Ernest A. Shepherd. An ordained minister, he cooperates with church efforts in the same field.

Catholic Bishop Greets Protestant Convocation

When the New Hampshire council of churches held its first statewide convocation in Manchester recently, Roman Catholic Bishop Matthew F. Brady of the local diocese sent Msgr. Charles Leddy of Dover to express his neighborly good wishes at a tea which opened the proceedings. The bishop, who was prevented by scheduled confirmation services from attending in person, had been invited by Bradford Young, rector of Grace Episcopal Church, Manchester, who called his attention to a Religious News Service dispatch reporting that a Lutheran pastor had brought official Protestant greetings to a Roman Catholic Church Day rally in East Germany. Said

Mr. Bradford in his invitation: "It is good that Protestants and Roman Catholics are standing together under Communist persecution, and it would be still better if they could stand together in a free country, in Christian love, without compromising any essential convictions." The bishop responded by sending an emissary and his apologies for not being personally present. Many Protestant denominations were represented in the joint annual meetings held in connection with the convocation.

Maine Church Council Serves Wide Marginal Regions

The Maine council of churches claims to be the oldest such organization in the country, since it is a lineal descendant of the Maine Sunday school association which reaches back into the 19th century, through the Maine council on religious education and the state interdenominational commission. This ancestry has produced a healthy, growing child which is a tribute to the vision of Maine Protestantism as it confronted its far-flung area, with vast marginal regions and almost boundless needs. Hundreds of "back country" churches get support and guidance through the council's many helpful activities, now directed by Marion Ulmer as executive secretary. Particularly noteworthy are the council's two Sunday-morning radio programs, which bring instruction and inspiration to people in the unchurched, sparsely settled regions of the state.

Women Ministers Seek to Prove They Too Can Preach

At its 34th annual assembly at Lake Winnepesaukee, N. H., this summer, the American Association of Women Ministers announced a sermon contest which it admits is designed to prove that women pastors can preach just as expertly as their male colleagues. The contest is to be conducted by the association's journal, *Woman's Pulpit*. Says Florence Jardine of Lette, Ia., editor of the magazine: "Even those denominations which permit the ordination of women regard [them] as second best. . . . We would like to prove to the religious world that sermons by women ministers rank with the best efforts of their brothers." Fifty women ministers from 15 denominations heard addresses by Victoria Booth Demarest of New York city, granddaughter of the founder of the Salvation Army and herself a Congregational Christian minister, and by Hilda Ives of Portland, Me., widely known for her service as a minister to struggling New England rural parishes. The association plans to hold its next meeting in Chicago, probably at a Negro church, at the time of the World Council Assembly in Evanston.

Missionary in South Africa Describes Country's Crisis

Ray Phillips, Congregational Christian missionary in Johannesburg, South Africa, and director of the Hofmeyer School of Social Work in that city, has been speaking to groups across northern New England before returning to his task of training native leadership and seeking to lessen intergroup tensions. "In the tragic and bitter conflict which mounts daily in South Africa, the Christian mission task is to bring patient and skilled aid to the easing of interracial tension by every form of discussion, forum and conciliation," he says. "It is also to bring technical aid to aid the native in his economic and political plight, and to seek to ameliorate the harsh repressive measures of the Afrikaner government by encouraging political and social maturity among the whites." Dr. Phillips, who is highly respected in South Africa for his distinguished service to that country, said that missions there which claim the name Christian are handicapped in their work by the fact that the Malan government uses Christian theology to justify its white supremacy measures. He foresees no immediate solution to the "pyramiding problem which threatens at any moment to break into violence." He explains that a "little island of whites" seeks desperately to protect itself against the "millions of natives who could engulf them in a moment, or throttle life in a day through a general strike."

Students Aid Vermont Church Council

John L. Gregory, secretary of the Vermont Church Union, reports that 22 students served this summer in 57 areas of the state, assisting in local church programs, vacation schools, camps and survey projects. The students came from colleges, graduate schools, theological seminaries and medical departments. Each year the council conducts a two-week training session for workers. Its slogan: "Build a Better Vermont by Building Better Vermonters."

And So Forth

Before returning to serve in his own United Church of South India, A. E. D.

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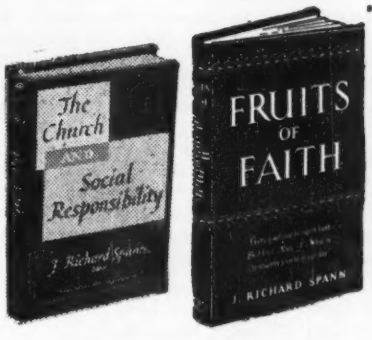

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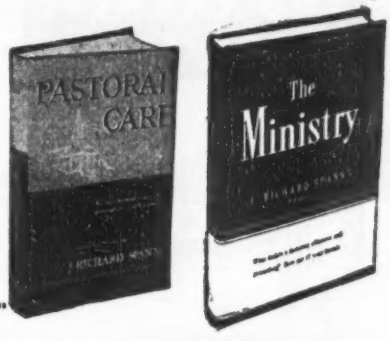

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Frederick of Malabar, India, has spent a year as pastor of the Congregational Christian churches in Jericho and Jericho Center, Vt. Member of a Hindu family, Frederick left government service in middle life to study for ordination. He now has a Ph.D. degree from Columbia University in the field of comparative religions.

Vermonters are planning a huge "sector project" around Burlington, largest city in the state. It will bring many churches and hundreds of members into a stewardship program under Baptist leadership.

The people of Maine mourn the sudden death of Robert Whitehead, who left a thriving New York city parish some years ago to serve seven small struggling churches in the Sebago Lake region. Possessed of a passion for service to marginal rural areas, he made a permanent mark on the church life of the area, as well as on that of the state as a whole.

HARLAND G. LEWIS.

Mrs. Roosevelt Speaks In Des Moines Church

A combination of political maneuvering and bad reporting gave the impression that Mrs. Franklin D. Roosevelt was denied the opportunity to address a meeting in University Christian Church, Des Moines, Ia. The report that she was to be prevented from speaking came from a reporter who did not interview anyone associated with the church. He got his story from a political source unfriendly to Mrs. Roosevelt. The meeting *was* held in the church Oct. 5, and Mrs. Roosevelt addressed it—but that fact was not widely reported, as was the rumor. A Des Moines leader who was present said, "It was one of the greatest meetings I ever attended."

'Religion in American Life' To Run Through November

"Religion in American Life," the "go to church" campaign sponsored annually by a laymen's committee in cooperation with the Advertising Council of America, will hold forth all through November. Its appeal this year, "Light Their Life With Faith—Bring Them to Worship This Week," will be featured on billboards, car cards and in newspapers. Material on formation of local "Religion in American Life" campaigns may be secured from the movement's headquarters at 300 Fourth Ave., New York 10.

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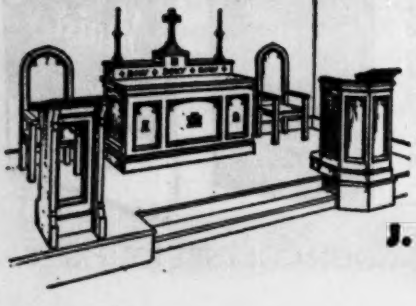

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Begin Social and Religious Studies

Jewish Theological Seminary Launches Annual Series—Methodist Women Speak for Disarmament

NEW YORK, Oct. 14.—The current season of the Institute for Religious and Social Studies opened last week at the Jewish Theological Seminary of America under the chairmanship of Louis Finkelstein, chancellor of the seminary and director of the institute. About 1,000 clergymen and members of college and university faculties in the metropolitan area attended. In the first address in the "New Horizons" series, Frank Lloyd Wright, dean of American architects, spoke on "Art and Utility in Architecture." This series is organized by R. M. MacIver, Lieber professor emeritus of political philosophy and sociology at Columbia University. Dr. Finkelstein announces that the other regular courses will be on "The Meaning of History," in which leading historians and theologians will discuss the historical process as faced by the three great Western traditions, and on "Religion and Social Welfare," under the chairmanship of F. Ernest Johnson, professor emeritus of education at Teachers College, Columbia University.

Methodist Women to Support Disarmament Resolution

At its recent meeting here, the executive committee of the Woman's Society of Christian Service of the Methodist Board of Missions voted to support the universal disarmament resolution introduced into Congress by Sen. Ralph Flanders of Vermont, Sen. John Sparkman of Alabama and others. The resolution calls for reduction of armaments and use of some of the funds thus liberated for a program of technical assistance at home and abroad. Thelma Stevens, head of the W.S.C.S. department of Christian social relations, points out that this proposal is in accordance with action taken by the last Methodist General Conference, when it expressed doubt that security lies in massing a weight of armaments and declared its support of "international cooperation and use of our economic resources for better standards of living throughout the world." The executive committee also requested the President or Congress to create a commission to make a full review of sections of the canteen laws which deal with selling and serving liquor on military reservations here and abroad.

Contrast Religious Education Plans in England, U.S.

Differences in U.S. and British approaches to the task of religious education were brought out last week at the Manhattan and Brooklyn ministers' convocations and concurrent meetings of the respective divisions of the Protestant council of New York. At both gatherings, the main speaker was Canon Marcus Knight of St. Paul's Cathedral, London. He described the English plan, whereby religious education is conducted in the public schools by public school teachers, using a common curriculum decided upon by church lead-

ers. He queried whether the American plan, with the parent rather than the state responsible for Christian education of the child, is better. The lively debate which followed at both meetings brought out detailed differences between the two ideas and systems. The Manhattan meeting heard also from Clarence Senior, chief of migration for Puerto Rico; the Brooklyn convocation, from Phillips P. Elliott, pastor of First Presbyterian Church in that city who has just returned from a visit to the Waldensian country in Italy, to Scotland, the Low Countries and Berlin. Dr. Elliott reported that he went three times to East Berlin without a permit and without experiencing any difficulty.

Decries 'Inconsistencies' In Foreign Policy

In his Sunday evening sermon last week, L. Doward McBain, pastor of Greenwood Baptist Church, Brooklyn, challenged "would-be defenders" of the U.S. and critics of the Protestant clergy to face up to some of the basic inconsistencies of our foreign policy. "If we as a nation are opposed to communism, then why do we support it in Yugoslavia?" he asked. "We have spoken against suppression of religious and political freedom in Russia. . . . Why do we now openly support a country [Spain] where there is no religious liberty?" Mr. McBain insisted that the American pulpit has a right to ask that this nation have a policy based on principle. He suggested that a committee of clergymen and congressmen be asked to find out again "what our common aims and principles really are—for America and the world."

Lutheran Directory Helps Church Follow Its Members

The new directory of all Lutheran congregations in the U.S. and Canada issued by the National Lutheran Council's divisions of American missions and public relations is designed to help the local pastor refer members who move away to a church in their new communities. It contains a geographical listing by states of nearly 17,000 local churches, with their addresses and synodical affiliations, besides information on Lutheran membership by church bodies, on national administration, on intersynodical associations, and on welfare agencies and other institutions. The directory points out that the great movement of population in America represents a serious threat to the church and the spiritual health of its members, unless congregations follow their members and encourage them to worship wherever they are.

N.C.C. Television Boxscore

The National Council of Churches' broadcasting and film commission reports that at the beginning of October its three regular television programs—"Frontiers of Faith," "What's Your Trouble?" and "This Is the Life"—were being carried respectively by 58, 100 and 115 stations.

Long Island Congregations Complete Merger

The new Parkway Community Church of Hicksville, L. I., serves the spiritual needs of a rapidly expanding parish covering the Hicksville, Levittown and Westbury area of Nassau county. Formed on Worldwide Communion Sunday by a merger of 80-year-old First Reformed Church and 2-year-old Parkway Community Church, it has a membership of over 600 families and a Bible school of 700 pupils. The ministers of the two former parishes —Marion Gerard Gosselink and Douglas R. MacDonald—are to serve as copastors. Parkway Community Church's building

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Witnesses Win Again in Canada

Canada's Supreme Court Reverses Quebec Ruling on Tract Distribution— Ponder Airline Problems

MONTREAL, Oct. 8.—A 5-4 majority by the Supreme Court of Canada won for Jehovah's Witnesses this week an extended battle against a restrictive Quebec City regulation. The court overruled a decision of Quebec lower courts and granted the appeal of Laurier Saumur of Quebec, who had been convicted of distributing tracts without a permit. The ruling will affect some 800 similar prosecutions now pending in the Quebec courts.

Roman Catholic Judge Casts Deciding Vote

The decision was one of the Supreme Court's closest in years. After splitting 4-4, the court finally rested its decision on the judgment of Justice Patrick Kerwin, a Roman Catholic. Two Anglican and two Baptist judges voted for the appeal; three Roman Catholics and one Anglican were against it. In his deciding judgment, Judge Kerwin said that he did not consider that the by-law in question should be declared *ultra vires,* but that it should not be extended to prohibit a Jehovah's Witness from distributing literature such as was exhibited in court. He contended that if members of the sect have a legal right to spread their beliefs, the expressions they use in so doing (as exemplified in the exhibits filed) cannot be held to be inconsistent with the peace and safety of the province. This is true, he said, even when they are directed specifically against the religion of most of the province's residents.

Would Simplify International Air Transport Regulations

Some 120 countries, colonies and islands —as well as 80 per cent of the world's scheduled airlines—are represented in the 9th annual meeting of the International Air Transport Association now being held in this city. A committee of legal and financial experts has proposed to I.A.T.A. a plan for setting up an international monetary unit to simplify bookkeeping. J. S. Woodbridge of New York city, chairman of the financial committee, explained that this might be a gold franc, a theoretical unit based on a given amount of gold for each franc. Each airline could apply its local rate of exchange to this unit. By this means airlines could determine fares throughout the world in an instant and without confusion. K. E. Dowd of Montreal reported that research by the Royal Canadian Air Force shows that headrests may reduce the incidence of air sickness by striking at its cause—"the constant movement of the head."

McGill Scientists Develop New Radar Device

A new radar device has been developed after two years of research by scientists at McGill University, it was announced in the local press last week. Trials have shown that this equipment can be used to provide a warning system at low expense in terms of money, materials and manpower. It has been designed to assist in the more effective defense of the North American continent. An addition to the Redpath library, made possible by a gift of $1.25 million from the city of Montreal, has just been opened, enabling McGill University to bring its library capacity up to 1,250,000 volumes.

Anglican College Launches Extension Department

Founded by Bishop John H. Dixon 10 years ago, the extension department of the Montreal Diocesan College (Anglican) opened this fall with over 300 laymen and laywomen enrolled. It offers a choice of 40 courses, and may be used to obtain certificates and diplomas in Christian education. Extension classes are held twice weekly in the college, but parishes throughout the diocese are provided with an opportunity to have visiting teachers and lecturers. Bishop Dixon has just announced the appointment of Stanley Andrews as a canon of Christ Church Cathedral. Last week Bishop Dixon dedicated new St. Mark's Church in suburban Ville St. Laurent. B. J. Thorpe is rector of St. Mark's parish.

DECOURCY H. RAYNER.

CARE Has Holiday Packages For Overseas Shipment

CARE announces that it has two special packages ready for Thanksgiving or Christmas delivery to individuals overseas. An $18.75 package, containing a whole canned turkey and other holiday "extras," may be sent to England, Scotland, Wales, Northern Ireland, Austria, Belgium, Finland, France, Greece, West Germany and West Berlin, Italy, the Netherlands, Norway or Yugoslavia. A $12 package containing only a canned turkey may be sent to those countries, and also to Japan, Okinawa and the Philippines. Orders may be sent to CARE at 660 First Ave., New York 16, or to any local CARE office.

Army, Mission Gifts Bring New Home for Korean Blind, Deaf

On Oct. 5 the Presbyterian-sponsored school for the blind and deaf in Taegu, Korea, celebrated with a "ridgepole raising" the half-way mark in construction of its new $22,000 home. The Presbyterian mission in Korea contributed $5,000 to the project; the Korean Civil Assistance Command gave $12,000 worth of materials; the city of Taeju made land available. The building fund was really initiated, however, when men of the 3rd U. S. army, with headquarters in Georgia, forwarded $3,800 to the headquarters of the Korean Communications Zone with the request that it be used "to fill the most vital needs of Korean war orphans." The headquarters' chaplain's office selected the Taegu school to receive the award, and added funds to bring the total to $5,000.

Plan Luther Memorial from Famed Elm

At Worms-Pfiffligheim, Germany, a project is under way to create a memorial to Martin Luther from the remaining trunk

of the famed "Luther elm," under which tradition says the reformer rested on his way to the Diet of Worms. The trunk is being "embalmed" to prevent further decay, then will be used as the base for a bas-relief depicting Luther's witnessing before the diet. The bas-relief will be sunk into the part of the preserved trunk facing the highway. Wood from the branches was used in 1952-53 for carving "Luther" roses and plaques which were sold to raise funds to rebuild the 1,100-year-old St. Magnus Church at Worms, oldest Protestant church in southern Germany and the place where Luther worshiped during his trial before Emperor Charles V and the diet.

The Church Roll

Franz Hildebrandt, German theologian who has recently been serving as pastor of the Nicolson Square Methodist Church in Edinburgh, is visiting professor of Christian theology this year at Drew Theological Seminary, Madison, N. J.

On Oct. 16 Gaylord M. Couchman was inaugurated as president of Dubuque University (Presbyterian, U.S.A.), Dubuque, Ia.

Mrs. Bodil Koch, a graduate theologian, has been named minister of ecclesiastical affairs in Denmark's new Social Democrat cabinet. Mrs. Koch is a member of the Danish parliament. Julius Bomholt, prominent educator and theologian who is also a member of parliament, was appointed minister of education.

Ray E. Maxwell, a Protestant Episcopal clergyman, has been named to the central staff of the World Council of Churches' department of interchurch aid. He will be responsible for the department's work on behalf of Eastern Orthodox and Old Catholic churches in Europe. Since 1950 deputy director of the W.C.C.'s service to refugees program in Germany, Mr. Maxwell succeeds Robert Tobias, who has returned to the U.S. after seven years of service in Europe.

Cordelia Cox, formerly head of Lutheran Resettlement Service, has been named special consultant on immigration matters to the National Lutheran Council's division of welfare.

T. R. Speigner is the first Negro named to a committee supervising work carried on by the National Lutheran Council. Dr. Speigner, an American Lutheran pastor who is professor of history and student counselor at North Carolina State College at Durham, will serve on the subcommittee for church work in Negro communities of the N.L.C.'s division of American missions.

H. LaMarr Rice has resigned as coordinator of religious activities at Temple University, Philadelphia, to become assistant to the president of Denison University, Granville, Ohio.

Edgar J. Fisher, formerly of Sweet Briar College in Virginia, has been appointed director of student affairs for the American Friends of the Middle East. Mr. Fisher has served as dean of Robert College in Istanbul and as a professor in the American University at Beirut. Among his new responsibilities will be counseling Middle Eastern students, of whom there are now a considerable number in this country, organizing conventions and arranging study delegations to and from the United States.

1954 'the year of Evanston'

is already starting in

THE CHRISTIAN CENTURY

The Assembly of the World Council of Churches, which meets in Evanston next August, will be the most important church gathering held in this country in your lifetime. The Christian Century is planning to report it as only the Century can. Preparatory articles are now appearing. Did you read those by W. A. Visser 't Hooft (Aug. 19), Bishop Berggrav (Sept. 16), Bishop Nygren (Sept. 30) and by Canon Wedel in this issue? Be sure not to miss the coming articles by Prof. Ioannidis, Prof. Calhoun, Bishop Newbigin, Prof. Torrance, Chandu Ray, Philippe Maury, Alan Paton, Denis Munby, Director Walz. Before, during and after the Evanston Assembly, The Christian Century will be packed with the information you need—and can find nowhere else—to answer all your questions.

"Evanston 1954" will be only one of the great features in next year's Christian Century. Others, now being prepared, will provide readers with the most stimulating fare in the Century's history. Full announcements of coming features will go into the mails within a few days. If you have a friend who is not now a subscriber, urge him (or her) to write immediately for the Special Offer to New Subscribers which may be obtained from

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